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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

CHICAGO, MAY 5, 1866.

VOL. II.—NO. 6.

Down by the Sea.

BY GEO. W. STUBBS.

A vision came upon me in the night, and I was down by the sea.—Emma Hardinge.

Once when the ore had fallen,
Still on the lonely sea,
Spreading a sable mantle
Over the world and me,

Lowly I sat where the ripples
Played on the sandy shore,
Musing in silent wonder,
Lulled by the gentle roar.

Softly the whispering zephyrs
Stole o'er the sea-girl's face,
Breathing a song of gladness,
Sweet as an angel's smile.

Proudly the moon was shining,
With her bright banners unfurled,
Bathing the sea with a glory
Brought from the angel world.

Lightly there came a vessel,
Rowed by a single hand,
Bearing a loved-one's message,
Far from the unseen land.

"Ever, my love, remember,"
Oh! such a musical chime!
"Her who is fondly waiting
Over the River of Time."

Quickly the boat departed,
Leaving the sea and me,
Musing in silent wonder,
Down by the lonely sea.

Covington, Ky.

For the Religio-Philosophical Journal.

ETHEREALISM.

NUMBER EIGHTEEN.

Who shall answer the question where are the boundaries of genius. What are the limitations of formation? Where will the human mind pause? How vast its resources? From how many quarters can it gather aid? There is a soil; imbedded in it are ores; these ores are exhumed; carried through elaborated processes they are brought together in certain relations, forms, with reference to certain ends. Caloric plays its part. The laborer does his work, and presently there is not only a highway constructed, but a car is thereon, an engine is there, and the human mind has but to so will and the car moves. "This mind which calls out these ores from their resting places and puts them to work without fatigue for man. One sits in his office, touches certain wires, and thought flows from and to him. These wires were once in ore. Man hath taken these, commands elements, and these obey his will. Rudimentalism here pauses. Occasionally there is a mentalist who passes up into finer fields, and waits the dawn of a morn when the locomotive and the wire will be unused. Everything in rudimentalism moves sluggishly, corresponding to the grossness of surrounding elements or matter. Yet the human mind has traveled and will continue to progress. The planter prepares his soil, deposits his seed, cultivates the earth, waits for both the early and later rains. By a very slow process he ingathers his crop. Passing up into the ethereal state labors of this slow character are unknown. Does one propose a feast for a great occasion, elements can be commanded instantly to produce the fruits which in the rudimental state would require much diligent labor. Hence, the ordinary garner is not needed, but the aromatic and the nutritive qualities are preserved to be expanded or concentrated to suit a want. Thus labors of this sort are committed to the charge of the ablest elementists, and one of these can arrange to feed almost momentarily any number of persons. This may be done either by the direct use of the masticators, or by inhalation, or by absorption, using in these latter cases such conductors as are suited to a work of that character. These conductors may be of any length, not overstepping certain boundaries. Thus the ethereal nutrition may be conveyed to a distance, and the wishes of the eater may be forwarded on the return wires. It were difficult to think of an elementist standing in the midst of a circle of wires corresponding to the web of the spider, though infinitely finer. There he is feeding a multitude from his elementive table; and that multitude enjoying all that repose and sociality which attaches to group-life. Thoughts of this character will lead the able rudimental etherealist to ask if, as there are electric wires used for certain specified purposes, whether or not ethereal wires might not be constructed by which he could sit in his office, touch his wires and etherealize any number of patients; do this work as effectually as the electrician or magnetizer does by machine or person. 'Tis not to be concealed from the reader of this paper that one purpose of its transmission is to excite inquiry and to create a desire in some degree to actualize as far as the gross circumstances will permit, some of the thoughts so familiar to the ethereans that they are perplexed to know what use can be made of teachings which measurably they have outgrown. The higher must condescend to teach the lower; and the teacher must have the adaptive power, else success cannot be secured. If, then, the solar orb, if the soil, if moisture combined, can act upon a seed, bring out of that seed a flower, peach, plum, apple, who shall say that there may not appear a chemist who can cause this seed to germinate in less than an hour, where months and years are now requisite. The optician must do much; the geolo-

gist must lend a hand; the etherealist must not stand back; the meteorologist must be of the company; the calorist must instruct; the analyzer must dissect; the currentist must guide; the exhalationist must impart; the absorptionist must give; the generationist must teach; the evolutionist must adjust; the solarist must invigorate, and the timist must regulate. In fact it will require the ablest metaphysicians of an age to act on that seed to produce results which would attract the attention of a crowned head. The whole subject of the uses of the stem, the growth of the bulb, the opening of the blossom, the forming and ripening of the fruit, would of necessity be entered into. Yet all this knowledge is gathered in a human storehouse, and can, conditions being favorable, be brought forth, put upon parchment, lain upon a table, and the results will correspond to the perfection of the labor. Able persons from higher spheres would simply let down their knowledge as the fabled sheet appeared to a hungry teacher. What is idealism in one sphere, is actualism in another. The human mind cannot idealize that which is not. It never did, it never can imagine that which does not exist. It never will sculpturize in its highest flights that which has not been done. It perceives only that which is. In undertaking to present sketches of ethereal life, nothing can be said of the structure, beauty, harmony and compactness of an ethereal mind. Only can it be said that it is as much finer than the magnetic, as twelve is more than seven. Hence, its ability to idealize beyond rudimental conception. A mother idealizes a young existence; intelligent, assisted by the cultivated classes, the elements are brought to her being suitably compounded to give results in harmony with her conception. Thus the babes are, as it were, mentally grown, physiologically expanded, to suit her loftiest conception. If she has a choice whether it shall be a male or a female, or hybrid even, elements are prepared giving the result in that aspect. If she has a choice of the hair, the eyes, the general physique, the ethereal chemist prepares with as much ease as the colorist figures his carpet or decorates his garments, so perfect are these elemental combinations. The human mind in the rudimental state finds itself wearied by flights so lofty, comes back, seeks that mundane repose so essential to rudimental life.

NUMBER NINETEEN.

In proportion as there is internal harmony will there be a critical observance of times and of seasons. The four seasons have their peculiar functions; the spring its, the summer its, the autumn its, the winter its. Life, young, fresh life belongs to spring; elaboration to summer; maturity to autumn; receptivity to winter. If one were to undertake to do the spring's work at midwinter, the results would be uncompetitive. So, were the spring permitted to pass, and an effort made to bundle the spring and summer together, the labors would be fruitless. So each day has its four seasons; its fresh, beautiful morn; its elaborative meridian; and its evening of maturity, followed by the night correspondent to the winter. Sleep, then, is to the soul what the winter is to the external world, the season of preparation for the joyous morning labor. As in the spring the blade most readily pushes itself up, so in the quiet morn does man most happily project and more easily does he ascend to the worlds above. The winter and the spring nicely interblend. There is no chasm, no sudden start from one season to the other, so in coming forth from the winter of sleep would the divine man emerge into the spring of the morn. Thus the mind is not jostled; the diviner faculties are quiet, and the holier powers can more sweetly sing, "Lord, in the morning thou shalt hear my voice ascending high." The harmonic man, the divinely etherealized soul will see the beauty and sublimity of the thoughts about to be expressed. Wearied, the inner man seeks repose; refreshed, he comes forth into active life. In the ethereal state where there are myriads of worlds, as it were, in a particle of matter, smaller than the grain of sand, there is a critical observance of everything conducive to the divinest harmony. In the rudimental sphere oftentimes when parties are brought into close relations, angularities, sharp corners are felt, and the parties must be somewhat widely separated to enjoy a tolerable degree of harmony; but as these angularities are removed, and there comes to be a more beautiful roundness of life, parties can more happily conjoin their labors. Vast territories are now cultivated by a naked isolation; fences and barriers numberless are constructed, and each location has its kingly or republican administration. As man floats out of the sea of contest and finds himself on the glassy surface of harmonic life, he will no longer paddle his individual bark, but will unite his forces, unfurl the canvas of faith, and hoist the insignia of hope, and sail into the port of holy tranquility—there to know and to do the Divine will. Then the morning will have its place, the meridian its, and the evening its. So the ethereans arrange all their labors, all their devotions, with reference to the seasons. It were no easy task to put upon canvas the glory and splendor and harmony of an ethereal morn—not only is there one sun, but there are worlds of suns, which to the ethereal eye speak of the past, declare the present, and unfold the future. As sun after sun gilds the horizon, all nature is redolent with harmony and beauty. While the morning sun of the rudimental sphere is beautiful to look upon, yet the eye wearies as it gazes upon its harsh light; yet the bow with its charming reflections, its divine rarefactions, never wearies

the eye. So in the ethereal life each sun gives its peculiar tinge, and the whole creation is kindled into joy and peace. Then the devotee, arising from slumber, goes forth and worships the divine Alta. Each sun has its peculiar impregnative power, and its rays are soft, mellow, like unto the autumnal moon. These suns correspond to the stars which are seen in the azure vault. Gathering wisdom, or love, or fidelity from one or all of these suns, there is an internal harmony and a glorious unity which one solar orb could not in its individuality impart. There is a world yet to be discovered. The astronomer, the astrologian, have done something through an acquaintance with the exact sciences; but both have yet to see and feel the beauty of the expression "the morning stars sang together, and the sons of God shouted aloud for joy." The etherean would say, "The morning stars united their forces and sent forth their rays, interblending each and causing the beholder to exclaim 'great is Alta, the Lord God of the suns.'" Music, harmony, unity are one. And as the skillful constructor arranges and puts into harmony his stringed instrument, so can human souls be so attuned that they will sing in their labors, and every blow struck shall be harmonious; every concussion shall so vibrate upon the human ear that disturbance or discord shall be unknown; because the discords of the past shall have wheeled into divine harmony as perfect as the dew upon the flower. All imperfect and adverse colors shall have been so perfectly brought out, so charmingly arranged, that there shall be unity. The twelve passions shall come into tune, and each play its harmonic part. To do this, the morn must like the young spring, have its true place. There must be, as it were, a gradual arising from the slumber, and a more perfect awakening, until the meridian of activity is reached.

(To be continued.)

For the Religio-Philosophical Journal.

Saved from Infidelity.

EDITORS JOURNAL: At the request of the Spiritual brotherhood of this place, I forward to you for publication, a report of a very interesting test, which is much talked of, and the particulars of which, all are anxious to procure a copy. On the 25th of January, the following letter was left at the house, where one of our circles are held twice each week. (Document A.) In which was enclosed the following (Document B.) to which the following answer was given through three organizations, (Document C.) I then wrote and forwarded the following letter, enclosing the above, (Document D.) to which I received the following answer, (Document E.) enclosing all the originals, with the following endorsement on the letter of his spirit mother, (Document F.)

This is one of the most remarkable tests I have ever met with, and no one needs to ask the question after reading this, of what use is Spiritualism, even if true? I have hesitated about sending this until the demand for copies of the test is so great that I have been obliged to promise to ask you to publish it.

The certificate referred to is in my possession, signed by thirteen of those present, but I deem it unnecessary to parade their names before the public.

I would say further, that if A. B. G. will notify me of his arrival in New York, I will give him the information he desires.

Yours for the truth, W. R. MILLER.
New Orleans, March 24, 1866.

[DOCUMENT A.]

MR. FERRETTE.

SIR: Will you be so kind as to favor me by handing the enclosed letter to some medium before opening it, as I understood from a gentleman of my acquaintance who received an excellent answer at your circle last Tuesday night, that circles were held at your house once a week, and being anxious to get something reliable; and as I leave for Red River on the S. B. Saratoga this evening, I take this method of sending this to your circle, hoping that I may have my faith in the Spiritual philosophy confirmed. I have been investigating it for the last ten years. I have tried many mediums at the North and West—celebrated as the best—Conklin, Mansfield and others, and thus far, all have failed me; but I do not give up. I still persevere, and will. Should my letter be answered next Tuesday night, please send me the reply enclosed in an envelope directed to Alexander B. Gannis, New Orleans, La., through the post office, and I will get it when I return.

With much respect, I am,
(Signed,) ALEX. B. GANNIS.
New Orleans, January 25, 1866.

[DOCUMENT B.]

TO A—A W—TT.

MY DEAR MOTHER: I ask again, as I have often asked, and according to the promise you made on your dying bed, that if it were possible you would commune with me, and you have not done so; why is it so? Is there an immortal life? Do we live again after death? Am I deceived? Oh, mother! dear mother answer me! For God's sake answer, and quell my doubting heart! For years I have nourished the hope, the thought, that you, beloved mother, if any spirit could, would answer me. I am fearful that I will become an Atheist—fearful that there is no God—that all is but chance—that there is no God—no spirit, no life after death—that this

life even is but a dream! Oh, mother! blessed angel of love while on earth, is that love no more? If you cannot answer me, to whom shall I go? Oh, bless me with a ray of hope; tell me you still live; that sister, my beloved sister A—mes is with you. Oh, mother, dispel my doubts, lead and direct your affectionate son,
A. B. G.

[DOCUMENT C.]

MY DEAR SON: I fulfill my promise to-night. Oh, my son, doubt not; you doubt the immortality of the soul almost. That which was, is, and will ever be immortal. Never, until to-night, have I been able to answer you. These organizations are necessary for it now. (*)

I and Agnes are here now—your beloved sister and mother. Oh, my son, how can you, how could you believe that all came by chance? Oh, horrible—worse than annihilation! There is a God, an overruling spirit, whose love, ay, whose love is stronger, purer than a mother's! None but God—none but God! I cannot be with you always, but my influence ever will be. Live right, do right, and Agnes and I will welcome you to the land of roscate shadows, when your earthly pilgrimage shall end.

May God guide you and guard you.

From your devoted mother,

AMELIA WESCOTT GANNIS.

Born Wescott, who passed on 16th August, London, 16th August. Twelve years last August.
No. 39 Toulouse st., Jan. 25, 1866.

(*) This answer was given through three organizations.

[DOCUMENT D.]

MR. ALEXANDER B. GANNIS.

SIR: I was present at a circle held last night at the house of Mr. Ferrette, No. 39 Toulouse street, where and when your sealed envelope was laid on the table. It lay there for some time untouched, but just as I had lost all expectation of its being answered, Mr. — took it in his hand, laid it on the table, placed the hand of Miss M— on it, laid his hand on hers, pointed his finger to me with the single word, "write," took the hand of Mrs. F—, and dictated the enclosed letter, which I wrote as dictated. After it was written, I insisted that the envelope should be returned unopened; to this the influence controlling said, "open it and see if it is an answer." I objected that you would be better satisfied if it were returned unopened. Then came the words, "Open it, open it, open it, there are others to be benefited besides my son." Then I opened the letter, and oh, my dear sir, I know not how to thank you. You have done me good, oh so much good. Like you I miss the loving words of a mother who has gone up higher; like you I have for over ten years sought for a response from that mother; like you I have tried Mansfield without success, but now hope brightens—I again live, and I assure you that not one of the fifteen persons present at the opening of that letter, but went away determined to live better, purer, holier lives. It was good for us to be there. For this we all thank you. I have prepared a statement of the facts attending the opening of the envelope, which will be signed by all present.

Circles are held at the house of Mr. F. every Tuesday and Thursday evening, where, I am authorized to say, you will ever be welcome.

With reiterated thanks, and feelings of great respect, I am yours,
W. R. MILLER.
New Orleans, 260 1/2 Lafayette st., Jan. 26, 1866.

[DOCUMENT E.]

MR. WM. R. MILLER.

MY DEAR SIR: I received a few days since from a friend in New Orleans per mail, your kind letter and an answer to one I addressed to my angel mother. I am very thankful for your kind invitation to attend the circles at Mr. Ferrette's, of which I will certainly avail myself, should I again visit New Orleans. I leave in a day or two for the interior of Texas, and it is probable I shall visit Mexico before I return North. I am profoundly grateful to you, my dear sir, for your kindness in taking so much trouble for me, a stranger. I never can repay your good friends associated spiritually with you, and least of all the God blessed medium through whom I received that wonderful and mysterious answer from my dearly beloved mother. Worshipped, idolized angel mother, I thank you.

God bless you all, and what I cannot do in words I will do in deeds to suffering humanity, wherever my lot may be cast. Oh, how thankful am I for the bright light from the "better land," which has thus timely beamed upon my darkened soul. I am indeed made new, born again into living realities, holding fellowship, kinship with my blessed mother and sister again. Yes, my friend and brother—I must call you such—I live now with a hope, an assurance that all is right; that there is no doubt that God is, and what seemed more to me than aught else—that my sainted mother and dear sister still live. Oh, sir, you must not think that I am crazed with joy, nor think of me with less respect than you do when I say that since my worshiped mother's death, she has been to me my more than God. My angel mother and sweet sister have been all the world to me.

A father's love I never knew, as he died when I was quite too young to remember him; but my blessed mother always said he was too good for earth, and I know that my sweet mother must have been to him such as is seen in an angel's dream of the true, beautiful and good. My dear sister Agnes was a perfect type of her sainted mother, and she departed this life in the city of Rome, Italy, August 14th, 1852, aged 16 years. I had taken my dear

mother and sister there for the benefit of their health, and in the following year, August 15th, (instead of 16th, 1853,) my sainted mother died in the city of London, England. Now, my dear friend, here was a question answered which I did not ask in my letter to the circle, and the fifteenth of last August was exactly twelve years ago. This is more remarkable than anything else, as no one knew—and I never have asked that question of any medium before—and who else could answer such a question except my blessed mother or myself? No one. Previous to my blessed mother's death, not an hour before it she told me in these words: "Alexander, my child, be assured that if there is a life beyond this,—and I believe there is—and if it is possible I will, indeed I will, manifest myself to you in such a manner as will satisfy you beyond a doubt that it is your own dear mother." Her last words with her latest breath were, "I'll not forget my promise; your sister Agnes and I will come again—we will. She is waiting for me now—live right as I have taught you, my child. God is good—grieve not—I'll be with you always if I—I—I—." Blessed mother—she had not strength to finish what she desired to say. Joy, joy is mine! They have come again, and I am blessed indeed! Oh, sir, that the world could feel as I do now! What unutterable love must have pervaded the soul of the medium while influenced by my blessed mother and dear sister. Such a medium it seems to me should be very happy—should never know want. What a glorious and divine privilege to commune with those dear ones who have passed beyond. I have asked myself a hundred times since the receipt of your balm of Gilead letter—why it was that I could not, or why I was not made the instrument to get what has already been received and blessed with. Thank God, I am better satisfied as it is. Had I received the information I should have doubted it on the grounds of its having emanated from my own mind. Now I do not doubt—God be praised! The information you received of when, and where, and the time my sainted mother died, was foreign to any thought of mine, and is of itself, stronger proof to me than any evidence I ever heard in law, and in addition to that the filling up of the partially blank names of my sainted mother and dear sister, is indeed very remarkable—truly wonderful. The only error, if error it be, was in the date—15th August, instead of 16th.

You, my dear sir, may have misunderstood the medium—he might have said 15th and you may have thought it was 16th, but it matters not—it is near enough to the time to satisfy me, if no one else. Take it in part or as a whole, and it is most wonderful, and is a perfect shaking of hands over the river of death. God bless the dear medium. Bless him, bless him! Oh, God, my sainted mother and dear sister live! Oh, happy thought!

For many years I have tried the so-called best mediums, North and West. All have failed me, and now accidentally in the sunny South, by a medium unknown to me or the world, I am blessed—I am blessed indeed! I am more than repaid for all the time and money spent in following what I began to think was a Will-o'-the-wisp. Now I feel as if born again into newness of life, and that my sainted mother's influence has indeed been with me—directing me to the circle where you and others meet. God bless you, sir, and yours and all others. I need not add, may God bless your excellent medium, for he has, and I am sure, ever will. Give my warmest regards to your circle, and oh, my friend, (summon me to call you such) give my best soul-felt love to the medium, for I feel assured that he cannot be an ordinary man; he must certainly be above the common run of men—that is if I understand the classification of men—for my blessed mother never would have influenced him, unless she knew he was a worthy instrument. In this life my idolized mother loved the true, the beautiful and the good, and I think she must be more alive to what is really good now, than ever before. Hence the chosen instrument to bring me back to life, immortality and a further knowledge of my blessed mother and sister must be true; and yet it seems strange to me that my dearly beloved mother said nothing of my dear father. Perhaps it is all right. Why should I ask for more when I have been blessed with so much? I am fearful that I have taxed you too much already with this long letter.

You have my sanction to do as you please in regard to publishing the whole matter. Wishing you, and all others spiritually inclined, long life and an abundance of similar manifestations, I remain truly your devoted friend and brother,
(Signed,) A. B. GANNIS.

P. S.—When an opportunity serves, you shall hear from me again. Ever yours,
A. B. G.
Jefferson, Texas, February 12, 1866.

[DOCUMENT F.]

I return you, my dear friend and brother, the above, which is the original letter enclosed and directed to where the circle meet, at Mr. Ferrette's No. 39 Toulouse st., New Orleans, which you can use as may seem best to you.

Allow me to say in addition, something I may have forgotten to write. In my answer to you, as I have not time to read it again, the S. B. Richmond leaving soon, that my blessed mother's maiden name was Amelia Wescott, and my father was Edward B. Gannis, and my sweet sister's name, Agnes Amelia Gannis.

Very respectfully yours, A. B. GANNIS.
To WM. R. MILLER, 260 1/2 Lafayette street, New Orleans.
Jefferson, Texas, February 12, 1866.

For the Religio-Philosophical Journal.

The Drunkard's Wife.

BY L. FLEDA.

Wearily a mother sits
By her bedside all alone,
Waiting for the day to dawn,
Thinking would bring her husband home.
Home! Alas, if such can be,
Where reigneth want, and misery.

Home! Yes 'twas shelter
For that weary, wasted form;
Shelter from the blasts of winter,
Shelter from the world's cold scorn.
What read you in that sunken eye,
Those quivering lips, that sigh of agony?

Want, marked in every curve
Of that poor faded brow,
Time would have passed it lightly,
Nor left a line, I trow,
If life had been to her, like ours
Bestrewn with sunshine and with flowers.

She trusted, was betrayed.
A blight fell on her life,
For he who loved her fondly once,
Caroused her, called her wife,
Sat hour by hour, day by day,
In a low den of infamy.

Friends forsook her,
Turned with scorn aside,
Those who had smiled upon her
The day she stood a bride,
Folded their mantles round them tight,
As if her touch might bring a blight.

He came not home,
The hours sped on apace,
And still grew the shadows
Upon her wasted face,
Till spirit fingers touched her eyes,
They closed—the woke in glad surprise.

For warmth, light and love
Were there; a welcome home
By weary gone before.
Her weary feet no more shall roam,
But she in peace shall dwell
With Father God,
"Who doeth all things well."

Be this our mission,
Earth-born sisters sweet,
To help the poor and needy,
Make the path less stony for their feet.
Weave for ourselves a crown of flowers
That shall outlast our earthly hours.
Monmouth, Ill., March 16, 1866.

For the Religio-Philosophical Journal.

What is the Mission of Spiritualism?

The question is sensible and pertinent, "What good is intended by Spiritualism, what benefit does it tender to humanity?"

This interrogatory has often been put to the invisibles who purport to minister through mediums, and their responses have been eminently consistent and satisfactory. One class of minds, such as controls at physical exhibitions, replies: "We would convince skeptics of continued life beyond the grave." Another, and more intelligent class of minds, such as usually officiate where tests of personal identity are being given, responds: "We would convince you of continued life in another sphere, after your emergence from your pupa state, where all of the denizens of earth unite in one harmonious brotherhood."

A class of minds, such as officiate and control conscious trance speakers, commissioned to teach us, replies: "We would convince skeptics of eternal life and bring into unity all of earth's inhabitants. One religion, one political, moral, social, commercial and jurisprudential code, shall be theirs. All diversity and competition shall give place to co-operation, tranquility and universal unity. Furthermore, we intend to induct all of God's children into social relations with each other, whether they be yet residents of earth or inhabitants of the upper realms; that all, at their slightest wish, may be responsive to each other. This is man's inherent birthright; he is endowed with this faculty, but it has remained latent. We come to instill man in his rightful prerogative. For long have God's children been separated; some famishing upon the barren mountains of error, while others have been basking in the glorious sun rays of truth and love. This state of things must cease; measures are being inaugurated to raise the people of earth to a more exalted plane, and we are the advance guard of the innumerable hosts of God's ministers, sent forth to complete the work initiated by Jesus. Long enough has man, through his perverted faculties and misdirected endeavors, wandered in gloom, fearful and despondent. We will raise the veil that shrouds his vision and disclose his future home, and fill him with enraptured hope."

If we ask why so sparsely hitherto, and now so bounteously, are angel visits afforded us, we have the reply, "From the beginning we have watched and waited. Efforts have been put forth at sundry times to open the way for communication between mortals and immortals; but hitherto with poor success. Now, through the refining and perfecting process of nature, under the law of universal progression, men have become so far matured that our efforts present promise of success. At the time of Jesus, humanity was crude. His mission was a failure. Men could not then be reformed, but only restrained. The laws of Moses restrained man by the force of fear. The precepts of Jesus taught love, tolerance and forbearance. These were to set men free from servile fears, that they might reform and no longer desire to transgress. When love reforms, the stringency of fear is no longer needed."

"At the time of Jesus, men were but children, wayward, angular, impulsive. Now the rigor of intellectual manhood is attained. Then they stoned and crucified those sent to them; now they only defend and misrepresent. Then mediums could but know in part and prophecy in part, looking through a glass darkly; now (putting away childish things), that which was in part is passing away, and men may see, eye to eye, and know even as they are known, as the new day lightens."

By these answers it will be seen that spirits are profitably engaged, each in his own sphere of usefulness. Even those on mischief bent, teach us that such are extant and may deceive; that caution and discrimination may be aroused and the mind educated.

I have given a brief synopsis of angel lessons received at sundry times during a period of fifteen years of patient and critical research into the import, uses and purposes of Spiritualism.

ICONOCLAST.

Waukegan, Nov. 21, 1865.

There is nothing wanting to make all rational and disinterested people in the world of one religion, but that they should talk together every day.

One of New Haven's largest business men of today, was a ragged boy in the gutters a few years ago.

For the Religio-Philosophical Journal.

Bogus Mediums.

BRO. JONES: I have watched with much interest the progress of the JOURNAL. I am convinced that it is true to its motto, which summed up is, "Truth at any cost." My attention was particularly attracted this morning by your notice of the whilom medium, John McQueen, in the JOURNAL of April 21st. As some of your readers are aware, I was unfortunately connected with this gentleman as manager of his dark circles at the time of his detection as a deceiver by the Kalamazoo skeptics. I was induced to remain with him thereafter, because, despite his exposure, it was believed that he could not perform the manifestations which were given in his circles, and the explanation of his detection was the too common one adopted by the great body of Spiritualists when a medium has been exposed in deception, viz.: the spirits failing to produce manifestations, the medium, rather than submit to the humiliation of a failure, would help to make, or make entire, the usual manifestations.

A few weeks after his detection by the Kalamazoo skeptics, and the prompt endorsement of his mediumship by the Kalamazoo Spiritualists, he announced that the skeptics were right and the Spiritualists were wrong in regard to his mediumship. In his announcement he claimed that for five years he had practiced high-handed deception, making himself the meanest of the mean, and a very great liar. Of course the mass who had witnessed his manifestations were unwilling to acknowledge that they had been so easily duped, therefore contended that John McQueen, notwithstanding his declaration that he was not a medium, having acknowledged himself to have been a notorious liar for several years, could not be believed when he spoke the truth; but as the exposition of the manifestations of his own circles did not depend upon his word, the objection (of itself a just one) had no force in its application to his acts in proof of his ability to perform the manifestations. It was claimed on the one hand that McQueen was incapable of performing said manifestations, therefore spirits must have been the operators. On the other hand, McQueen claimed that he could do what the believers said he could not do, viz.: make the manifestations alleged to be of supramundane origin. He did perform every manifestation that I ever witnessed in his circles. Facts are stubborn. Every time a little light has been shed on his performances, the operator was always rendered visible in the person of John McQueen. Since his confession of the imposture, an Eddy and a Fay have followed in the same course. Who is prepared to affirm positively that spirits can operate better in the dark than in the light? I have read the history of Spiritualism amiss if such affirmation can be proved. I have no evidence that there ever has been a genuine dark circle spirit manifestation—others may have. They are heartily welcome to the evidence! I believe that bogus mediums have a mission to perform. Judas certainly was entrusted with an important one; without him Jesus Christ never could have performed his mission. If anything has been, and is, needed to check fanaticism among Spiritualists, bogus mediums fill that need. Every observer cannot have failed to notice a great amount of credulity among a certain class of Spiritualists, ever ready to accept all which purports to come from the spirit world. True, this was more generally the case ten years ago than it is to-day; and yet, strange to say, these fanatical Spiritualists were uniformly in the habit of sneering at the superstition, bigotry and credulity of the Orthodox! Error in the name of Spiritualism is as hideous as that which wears the garb of Christianity. In all systems there is a strange admixture of truth and error. Spiritualism is not an exception—rather there has been more deception, trickery and imposition connected with Spiritualism than with any other system ever known. The philosophical Spiritualist feels that it is his right to analyze everything within the scope of human investigation, accepting only the true, rejecting the false.

In your notice of McQueen you say, "he is now penitent and claims to be a good medium." You felt, however, that it was well to be guarded, and that it would not be judicious to endorse him. The sequel proves that your view of the matter was wise.

On the 15th of January last Mr. McQueen wrote me the following letter:

"HILLSDALE, MICH.

"BRO. JAMIESON: I am still thundering away at trickery and deception; still trying to sift Spiritualism, for which many claim, but for which many applaud. I say I! not I! The spirits have taken the work out of my hands.

"Dear brother, they have arrested me! I have surrendered! I am overwhelmed! I am taken! I have humbugged. I am humbugged much the worse. The spirits have revealed their deep, deep plan at this late day. Your brother,

"JOHN MCQUEEN."

REPLY.

"BRO. MCQUEEN: Your letter of the 15th is received. Well, John, your last position astonishes me more than any former one assumed by you within my knowledge. I have never had a hard thought against you on account of your course, although I have never hesitated to criticize it. I felt that if you decided for five years that you needed sympathy and encouragement in a better course, instead of condemnation; and I felt that when you were engaged in exposition of any error, you were engaged in a better work than while deceiving. Many Spiritualists pretend to believe that you have, in the whole matter of physical manifestations, and subsequently of their exposition as trickery, been controlled by spirits; and yet have, inconsistently, visited upon your head the most bitter denunciations, meanwhile, as I stated, believing that you were a mere instrument in the hands of the spirits! Why they should have held you responsible is passing strange, if not unphilosophical.

"Now, you come out and say that the spirits have captured you. John, you have given the world the privilege of believing you a liar, for you claimed to act in that capacity for at least five years. Therefore you will please excuse me from accepting your last position as a true one; but more especially do I desire this on account of your thoroughly convincing me by actual demonstration that you could do, and did do, all that, in your case, was imputed to the spirits. Have you anything in your new position, or old one re-assumed, to prove that the spirits really have captured you? When you give me as good proof of your arrest (?) by spirits as you did a year ago of your humbuggery, then you may consider me a believer in your last novel position. No, Mc., I cannot believe that you are a medium for physical manifestations, and as I consider that Spiritualists of the credulous stripe were in a measure to blame for your five years' deception, so I now think that through the efforts of the believe all school, who are ever

possessed of more zeal than wisdom, you have found it convenient to adopt this last course.

"I sincerely hope, however, that you have been made a prisoner by the spirits. I will hail with undisguised pleasure any positive proof of your mediumship. I love Spiritualism, but spare no pains to enforce the doctrine of the necessity of a rigid investigation of everything, and in aiding to expose and denounce error wherever found. I am a Spiritualist of the infidel school. I believe what I must, and reject what I can. I have been persecuted in the house of my friends, because I believed you to be *minus* the spirit aid in the production of physical manifestations. No doubt every human being is possessed of mediumistic power. In this general sense you are a medium.

"I am ever your friend,
"W. F. JAMIESON."

From our Regular New Orleans Correspondent, P. B. RANDOLPH—No. 10.

A LATTER DAY SERMON.

Text: "Disturbing the balance!"

I purpose to preach to-day on human discontent. First: The man who is satisfied is a fool. He may be able to dance, and is all the more a fool; for to whomsoever absolute satisfaction comes comes also senility. "If I only had a husband!" says Miss Carrie, at sweet sixteen. "If I only was a widow!" says Madame Carrie, at sober six and twenty—not often, of course, but only in ninety-five cases in each hundred. Why? Because she didn't get her ideal? No! but because her soul was grown to the foot-rule at sixteen, but to the tape line at twenty-six.

This yearning for ideals constitutes the bliss of myriads of us Godlings, of the gods themselves, and for not a few human goslings to boot. You have all read about Voltaire's Microgismus and his adventures; if so you must have been struck with the amazing suggestions of some of them. Not long ago I was ordered to duty in a part of this State whence the chances of being sent back in a box were most excellent—and to which I depart the same day that this sermon goes to the pulpit, i. e., the blessed JOURNAL, and while pondering on the problem of discontent, and its meaning, the chances of getting bushwhacked on the way, or of getting a stray bullet through the head, I became a little discontented at the leaden prospect, albeit I am brave—when out of danger; am not afraid of bullets, when fired to-day; and can bravely pass a graveyard—whistling as I go, and don't care a fig for a ghost—in daylight; yet I felt somewhat dubious as to the results, and forthwith fell into a brown study, thence into one of another color, and while in this last condition experienced the following strange series of adventures, and as all those to whom I preach—readers of the JOURNAL, are every one of them sensible people, they can judge how funny I must have felt.

In the twinkling of a lamb's eye, I was, like Brother Paul, caught up, and found my parents' son on a planet a long distance off, if not more so. The Barnum of that locality instantly seized upon me, bent on having a raree show at a pounce a peep—quarters not being circulated in that region. He clapped me in a cage, and forthwith advertised that he had caught a human from another planet, to be seen at such and such a place. The rush to see the "elephant" was nearly as great then as when that elephant used to trumpet Lang Synce down here among the dead men. The crowds were immense, many being ladies, who, being kind-hearted, frequently took me up between their forefingers and thumbs, and examined me at leisure. Soon I learned enough of their language to understand what was said, and you may judge of my surprise when I heard a celebrated philosopher present explaining to the crowd the peculiarities of the animal—meaning me. Said he: "You will observe, my friends, that this creature is a fair specimen of the infinitely ridiculous race of human beings that inhabit a little mud ball called 'Earth,' situated somewhere on the northern outskirts of God's creation!"

"Ahem! that's cool!" thought I. "These little wretches," said he, "are reported to be the most quarrelsome humans yet developed; and their conduct is often such as to impress sensible people like us with disgust of man and other monkeys. The people of earth, however, are but pitiable, for the poor things scarcely know when right is right; but this comes of a bad habit of squinting which they have, and also results from the horrible food they partake of—for men there eat not only each others hearts but their own words. They live a very little while—less than eighty revolutions of the mud ball around its tiny sun. They are but miniatures, too, for if five or six of them should stand on each others heads they would not reach the attitude of our dwarfs. Their lives last such a little while that they have scarcely time to develop the first six senses, while we boast many more, and that length of days which we possess and enjoy, some twelve thousand times that of earth's people—enables us to know during infancy vastly more than these little fools attain to in a life time!" "Fools!" we "philosophers" say? Just think how funny I must have felt as the epithet escaped the giant's lips—the fellow was thirty-four feet high. "The ignorance of these human insects," said he, patronizingly, "is deplorable. They have few poets and no philosophers among them. This little wretch (meaning me) was what they call a schoolmaster, and I think from the cut of his beard, was a tutor in the royal family of the principal nations of the earth. I judge he is of the reigning family of that part of earth inhabited by the tribe of Ham, and of course are porkers. They are black, and rule with a strong hand—they are strong in a double sense, physically and morally, and it is but a short time since the people in a Merry Key, as that country is called, erected a black statue in the center of their empire, and proclaimed, 'This be thy god, O Polly Ticians'—the name of a sect of sages who claim the right to rule or ruin; and no sooner was this proclamation made than all the people cried 'Amen,' and were forthwith attacked by a disease known as 'nigger on the brain' according to one set of doctors, but as 'justice in the heart' by another. They are a singular set, indeed," pursued the speaker, "and have some very curious and rather funny notions and customs—ha! ha!" and he laughed till the very ground shook again. "Why, bless me! if a lady wants a husband there, she does not tell the fact to the beloved one, as here is done, nor does she show the state of her heart in her eye. On the contrary, she proceeds to an ironmonger for a cage of that metal, not for him, but for herself. Into this cage she gets, keeping out of it from the waist upwards, while all below is cased in burnished steel to the distance of three feet and more. Thus equipped, she carefully covers the trap with fabrics of fine hue, and forthwith parades the places where the males of these animals walk up and down. Soon a victim draws near—she swings the trap—nearer he sighs; still nearer, and they touch hands.

The edge of the cage strikes his boot, and he forthwith strikes his colors, becomes spooney, rapidly attains the consistency of soft soap, falls to adorning the crinoline—as the cage is called—and its wearer; mutters a few phrases about eternal felicity, meaning duplicity; the twain go to her house, sit up with each other, take to the tallest kind of lying; in a month they ask the consent of the public, go through a rite, not rightly, have a pleasant vacation for a month or more, and then—'How are you eternal felicity?' Oh, it's really funny to think what nonsense goes on off yonder on that contemptible spot of mud called earth. Why, the fools actually kill each other to settle disputes; just as if that very killing didn't protract the chance of settlement. They believe that marriage consists in a ceremony, instead of consent. Did you ever hear of such folly?" and the philosopher danced about the room as if the most tickled fellow alive.

The noise scared me and I turned faint, which being observed by a "little girl" twenty-two feet high and four hundred years old, was attributed by her to hunger or vital exhaustion; so clapping her hands for a servant, she ordered him to bring three small bags of "mixed degrees of life for this marrowless little idiot," alluding to the author of my writings. In a few moments the man returned with three large sacks, about as large as a good-sized orange, which he handed to the "child!" Seizing one of these, the lady turned a screw and applied two small pipes of the sack to my nostrils, observing as she did so, "I suppose the savages of earth yet live by eating and drinking, as our ancestors probably did while earth was yet a ball of fire; but we, on this planet—[Meecirus, the sixty-fourth satellite of the sun Ido-onco, in the constellation of the Harp—P. S. of a thousand strings,]—live by odors, fragrance, ethereal essences. For instance, this bag now at your pesky little nose contains the mixed life of three of your bushels of wheat; five bushels of your finest fruits, and the energizing power of an entire ox, all distilled and concentrated from the elements, thus obviating the dreadful necessity of slaughter." I breathed it in. Ah, Heaven! how exhilarating! It was indeed new life; every fiber in me thrilled and trembled with the most exquisite and delightful titillation imaginable, and I forthwith deemed myself immortal. Rosicrucian's elixir of life had been drank at last.

In an instant I saw that by and by the people of earth would become etherealized; that gross palatable foods would be superseded by essences chemically produced, and that their bodies would become diaphanous as a lady's ear; even like those of Meecirus, for although so large, they were far less heavy than are we of earth, but are far, very far stronger. Why? I could not tell. Applying the second bladder to my nose, I inhaled what she called the "Mixed Degrees of Nerve-life." Oh, how shall I express the infinite, keen, cutting, yet full and complete gratification of the nervous pleasure that filled my entire being. I could have fathered a Valhalla of immortal gods! "See," said she, "what a singular effect follows this little draught of the finer aromas of the fruits and flowers! Oh, how I do pity earth's people, whose chemists have not yet discovered the treasures of simple air and water!"

I swam in a sea of voluptuous delight, such as Byron never dreamed of for his hero, Sardanapalus. She gave me the third bag, and my eyes were opened as if scales had fallen therefrom; and also did the mind become clarified. With a thankful heart I acknowledged that discontent was the beginning of effort. I saw the justice of suffering; realized that all of excellence must grow from dissatisfaction; and I saw that my views of existence were very limited.

Just as this conclusion had been reached, the effect of the little bladder of essence took the form of slumber. I dreamed. Beside me stood the Man of Ages, Mikus the mighty, and he said: "Child, cast all thy fears to the wind. Of course you must die, but what of that? You must live and toil—what of that? Do you not see that the Christ of the ages is just now yearning to be born; and do you not see that partition could never be if all or any were satisfied with anything that is? To-day's revelations exceed the prophecies of yesterday; and next year's possibilities will pale before the realities of the year after. You have been dreaming, but that dream is true! Your dealings with the dead are to have a sequel. Prepare to write, for we are prepared to instruct. It is time that earth knew something tangible about the worlds above and around them. The people are discontented with what they have. Let them remain so. Work, write."

He left me. Where was I? Not in the presence of the giants, but here on Chestnut street, at the house of my friend. I had fallen asleep while packing my saddle bags, preparatory to my peace mission among the parishes. But my dream was not in vain. Amen! P. B. R.

New Orleans, La., February 12, 1866.

For the Religio-Philosophical Journal.

Another Reply to Theodore Fulton.

His statement of the "theory" is, I judge, in the main correct, but I should think that his understanding of the philosophy is not the result of much nor deep thought. His statement may also be considered confused, because with progression, he mixes non-corruption and freedom from "death and sin," which mixing is incompatible, whether he holds that evil has a positive existence, or is only absence of wisdom: for if evil be positive and a spirit grows in it, it progresses.

Philosophy, as I am taught to understand it, cannot assert that a man being fallible here, and retaining identity, must be infallible hereafter! What becomes of identity? If it has attributes and progresses, how can it be otherwise than "in doubt respecting the future and God?" In each and every future it must have doubts or there is nothing to learn, and hence no progression. Being progression there must be "inability to error and sin," because there must be ignorance of the future. (Let me put here in parentheses, that philosophy takes error and sin for one, the result of ignorance, whether wilful or otherwise.) As to the remainder of his "statement," viz.: "That a spiritual body cannot enter or pass through," etc., these are mere speculations in science. Philosophy does not state as fact, that which it cannot prove. Let me ask, does he not know that it is a mathematical fact that there does not exist any stationary thing—that the polished surface of the hardest steel is not stationary? We need not attempt to grasp practically this fact until we shall be able to comprehend infinity, and yet it is a fact.

To his "first" question, let me in reply put another. What is the meaning of progression? Does it signify that after one change there will be none other? or does not eternally necessarily carry with it many futures to any and everything excepting the great Infinity?

His "second" begins with a fallacious assertion,

viz.: that a "substance cannot be carried away from earth." Whose science teaches this? Whence came the earth? Can substance be resolved to its original elements? Does the sun give light to each and every planet of our system?

"Third." To both questions—yes! Why not? Does the air need "replenishing"? Does it not become putrid? Do the currents in the minutest microscopic life need "replenishing"? Can thought stand still and hold its own? Is not all progress dependent on change?

"Fourth." "Happy" is for each individual, exactly that which he conceives it to be! Some need and demand facts; others gather as much from reasoning; some worry, others take things for granted as they find them; some are happy in acquiring knowledge, others are miserable in the same pursuit. Who claims to be "supremely happy"? Does not existence necessitate an axiom, about like this, viz.:

The price of all knowledge is pain! Who desires to be "supremely happy"? Is not the desire a proof of indolence, and therefore maudlin? Will not the following expression cover the ground—"all is activity!"

His *reductio ad absurdum* is made upon assumed ground, viz.: "It may be claimed," etc., and yet it reverts; for because "nothing is impossible with God," it does not follow that God finds it necessary to do certain things, for he concedes that "God ever acts through certain immutable laws and never contrary to them." Is the immaculate conception an "immutable law?"

His next sentence appears to be confused, and to refute his "concession," that "God's laws are immutable." Who "admits" that while God's laws are immutable, they yet are different at different times and in different places? Shall we lose sight of individuality, the laws governing individuality, and the attributes of identity? When we lose sight of those we let go existence—for the very fact of existence necessarily implies attributes which must have identity; otherwise that existence is out.

He says, "It is utterly impossible for me to believe a doctrine," etc. This is right and rational. Can he not understand a philosophy which says about thus:

Something cannot be destroyed! Life, individuality, emotion, are something! Identity, attributes, are something! Therefore existence and its identity are eternal—they are governed by God's laws, "God's laws are immutable." Man gets his understanding from God alone. Understanding is an attribute remaining with the individual. If an individual can, upon earth, understand "right and wrong," pleasure and pain, shall he not understand them hereafter? Progress will not hinder a change in his valuation of pain or of pleasure, but will more surely show him his personal responsibility and the certainty of the fulfillment of each and every "law!" To my understanding it follows as a sequence, that "as ye choose (or elect) so shall ye be rewarded," and until ye grow out of any particular way (evil or otherwise), so long will ye remain ignorant of the results of other ways. "Seek and ye shall find! Ask and it shall be given ye! Knock and it shall be opened unto ye!"

Permit me also to demur to the explanation made by the editor in his "firstly." You ask "can a spirit die?" and you answer it cannot. Theodore Fulton's question is, "Can a spirit's body die?" and he shows that it can. Now both are right, provided you agree upon definitions. Let me ask, does not the spirit inhabit a form on earth? Have we not the right to infer that it will hereafter inhabit a form? Does it not leave its earth form? Can it not leave its next form, *ad infinitum*—and are not form and spirit two things?

God is infinite, and yet even thought cannot realize Him. How can our senses realize ethereal things, and yet we know they exist?

Your remarks to the query, "suppose a spirit should accidentally get shut up," etc., do not form an answer. Does not the "query" suggest an impossibility? Can thought be "shut up?" Can we imagine any more distinct "shutting up?" than the immediate decay of the physical body? Yet the spirit frees itself! Have not hundreds—aye, thousands—at different times been instantly buried in mines and caves hundreds of feet below the surface? Where are they? Both Mr. Fulton and yourself apply progress to knowledge and to physical things. Why not apply it to time and space? Your word "accidentally" is a dangerous word—perhaps fatal—in that connection, to Spiritual Philosophy. We speak of ether, magnetism, electricity, and think we have ability to see to the uttermost limits of the laws and facts which govern and influence us. Is not this presumption? Who knows "all?" What is there beyond the limits of our ponderable (ponderable to our senses) atmosphere? Who shall assert that beyond is mere space? Is there any place for nothing? Does nothing exist? Is not nonentity a nonsense?

My dear sir, it seems to me that so long as our senses are limited, so must our ability to comprehend be limited; and the fact that the spirit may free itself of one form gives us the right to infer that its faculty to leave form must be such as to enable it to avoid being "shut up." Why, sir, the body returns to its elements. Shall we call that "shut up?" Let us never forget that assertion does not make either fact or argument, and that any one who asserts that there is nothing so refined that it cannot pass through substance, asserts that which he knows not, and which is direct contradiction to infinite divisibility.

He who asserts that there is infinity, and that the existence of the human soul is eternal, let him grasp a more extended view of infinity than one more life after this earth. Let us all cast off the sense-limiting idea that we live in eternity with only one change in life. Let me ask you, and all others who hold to Spiritual philosophy:

First—Do you believe in the three great attributes of Deity, viz.: infinite wisdom, infinite power, infinite love?

I do not expect to confine your reply to the word Deity or God, or any other word; but to the fact of the existence of those three attributes as infinite.

Second—Do you believe all or any of the very extraordinary and supermundane occurrences related by thousands of credible and truthful persons as occurring daily in this and other countries? Do you believe the most extravagant of those said-to-be occurrences—such, for instance, as the miraculous preparation and production of a supper for some eight or ten persons; procuring "from the elements" certain medicines by the manipulation of hands—so that even water takes taste and color; the physical appearance and tangible acts of disembodied spirits?

Third—If you believe in all these things, viz.: infinite wisdom, power and love, and spiritual miracles, do you "claim" that anything which ever has occurred, ever could occur, ever shall occur, is impossible to infinite wisdom, power and love combined?

With respectful regard, your friend,

SHARON TYNDAL, D.

For the Religio-Philosophical Journal.

Acrostic.

BY MRS. F. A. LOAN.

RELIGIO-PHILOSOPHICAL JOURNAL,
 Evincing truths mighty, eternal,
 Long may'st thou live and prosper
 In the heart of the wise philosopher,
 Giving hope and joy to the lowly,
 Inviting us all to be holy,
 Outworking the best of deeds, nobly.

Pleading the cause of true woman,
 Honoring her as something quite human,
 Instead of a slave to Dame Fashion,
 Living in the back brain of passion,
 Overturning the tables with reason,
 Speaking great thoughts in due season,
 Owning each man as a brother,
 Pleading that we love one another,
 Holding no one in bondage,
 In slavery's chains or in carnage,
 Contending for equal rights, purely,
 Among the great and the lowly,
 Love being the prompter, solely.

Joyfully telling to mortals
 Of the bliss of eternal portals,
 Unting in one chain of being,
 Repeating and again repeating
 News of the spirit's greeting,
 As it looses its hold upon earth,
 Living only in spirit birth.

New York City, March 20.

For the Religio-Philosophical Journal.

An Hour at the Spiritoscope on the Subject of "Perfection."

OPENING INVOCATION.

Oh, our Father, give these Thy inquiring children the absolute knowledge that in this hour of prayer Thou wilt show them the path that shall lead them into perfect peace, perfect holiness, and perfect rest; and may they find that stage of perfection they so ardently desire to attain. Give, oh, give them, we beseech Thee, all they ask, and more than that, for we want that they should find that perfection. They do not ask for it here, but beyond—we ask it here. Open wide the shining portals, that shall lead us into heights sublime—feed us with the bread of heaven—feed us, till we want no more, and accept our praises now as Thou hast in all the past.

Ideas of perfection vary with every human soul, as a horizon of brightness at every step to the mountain top. Perfection is the result of labor, or work, aye, thorough work, as philologists tell you. Man must labor to attain perfection, and do his work thoroughly. Man must at all times and under all circumstances do as he would be done by—he must be constantly reaching after knowledge beyond him, never looking beneath him; he is then at peace with all mankind, and also at peace with his Maker; he is in harmony with all the works of nature. Such a man is by us called perfect. There are men and women on the earth who fulfill these conditions of perfection. A perfect tree is one that is in a good healthy, growing condition—it may have what you call "twists" in it, but it is the health of it that makes it perfect. You may think that beauty is a prime condition of perfection. Perfect beauty is what may be seen on the face of all nature—any one with a mind capable of comprehending anything can see it there. The flowers may have thorns, and they may have a bitter taste, and even offensive to inhale, but their form at the same time may be perfect, and then we should say it was perfect. You have said that perfection implies a finished work, yet you cannot find anything you would call finished. It is a word that cannot be used by you or by us without qualification, and yet it is a mistake to say that there is nothing perfect in your world.

Perfect holiness is not attainable until reaching the beautiful beyond. Our idea of perfect holiness is that maturity of mind which prevents it by a possibility from being contaminated. Perfect peace is, however, attainable by those minds which have nothing to do but to revel in the sweetness of nature, nothing else to care for, and nothing to disturb their revelry; but how few, how very few, reach this haven of perfect peace! So few that it can hardly be said to be one of man's conditions while in the form. The perfection of happiness, to use an old theological phrase, is realized by those who have made their peace with God—in other words, those who are spiritually minded enough to obey the golden rule.

I have heard you discussing the inner law of security. I will give you our opinion. It is that nothing can give you perfect security under the inner law but a perfect belief in the perfect protection of perfect spirits, and that nothing else constitutes perfect protection, to those who are still in the form. I do not speak of the protection from the ills and woes of material life, but spirits are a safeguard, watchers over you, and comforters, and they cheer you measurably, but never entirely—for the alloy of matter mingles, so to speak, with your pure spirits. Man is constantly violating the laws of nature, and must necessarily reap a consequent reward. Spirits are powerless to change his nature, to prevent his errors. Man is yet too material for spirits to materialize themselves sufficiently, so as to prevent the common accidents of earth life. Man is yet too undeveloped for spirits materially to save him from collision of physical injury.

We spirits do not see anything incomplete, for everything is complete that comes from His hand. What you call incompleteness, we call completeness in progression. It is only the natural eye that estimates nothing complete—the reason is, the natural eye has no complete standard for its judgment. Absolute perfection is only found in Deity. Deity is perfect perfection; Deity is perfection personified.

Letter from George Jones.

DEAR JOURNAL: Each emanation from the Almighty is a globe in itself, however small the atom. The ethereal mist or essence, far above us, where countless millions of atoms are so small that if combined the natural eye could scarcely see them, are no less atoms than is the molehill. Mountains are only atoms held by attractive force in close proximity to each other, never losing their identity, but often the better shining than otherwise, thus performing what nature designed them to from the beginning.

The air we breathe, the food we eat, the clothes we wear, even these corporeal systems, all proclaim to spiritual minds that God is here, is everywhere, that he pervades all things, all space. Even our thoughts are his, although imperfectly expressed or but partially understood. God is harmony, and as such must his children understand Him to be, or worked out our conditions cannot be, in this or the after life. Then, as we meet in parlor, circle, hall, let us extend the hand of friendship, welcome, and let our motto be, harmony, integrity. Conditions are varied and arise at times so unexpectedly, that we are at a loss to understand them, even to under-

stand ourselves. Conditions, what are they? Can each one answer for himself and with himself be satisfied? No two experiences are alike, although they may be similar; they will invariably differ in degree, though they may be alike in kind.

Conditions sometimes mean harmony. Harmony means, what? Minds that are in rapport blend. A positive and negative coming in close proximity, their spirit emanations become blended; even as heavenly emanations proceed through suns and spirits, and harmonize with our souls and are worked out in looks, words, acts. This is beautiful harmony, and may it still continue, when a thousand miles shall intervene between us; nay, it cannot be otherwise. Although I faint would linger near where the star of Bethlehem rose upon my mental vision, yet spirits say in kindness, "go." Afar off one beckons, "come." Thirty revolving suns will end my soldier's toils. "Westward the star of empire wends its way," so may my spiritual banner wave where'er I go, undaunted stand amidst all revilers of our natural philosophy. Then when our forms are laid aside and the soul essence takes its flight to spirit land, may its conditions be such, when it returns, that those grosser natures shall have no attraction for it, no claims upon it. For conditions are as certain as God himself; then let us aspire to higher, holier lives while here. Our souls will then arise to the brightest, purest spheres in spirit life. Respectfully yours,

GEORGE JONES,

Sergt. Co. B, 7th Reg't U. S. V. Vols.
March 13th, 1866.

Letter from Battle Creek.

DEAR JOURNAL: Many plans have been devised to establish Industrial Associations which have failed for the very reason that the social harmonious principle of doing justice has been so little cultivated. The child is taught by surrounding influences to be arbitrary, selfish and dishonest, and thus grows up into manhood; consequently makes a bad material to harmonize into a brotherhood, where labor and interest are connected. Society must be changed by the science of progression before a universal brotherhood can mingle its labors in the same domicile.

It would be easy to plan if all were true and just to humanity, but our social relations must be well trained before we can find a system that will work harmoniously. We must commence where the people are, and not where they should be. Let us then begin and adopt a system in all business matters that will form a united interest, and have it on such a basis as will give confidence to all interested.

Such a system has already been commenced, and it now remains to carry out the plan in detail. The seed is germinating, and may mature in an abundant harvest in the organization of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. The same rules and regulations may be adapted to all branches of industry, and each branch may have a separate department; the Agricultural interest may be protected from the tender mercies of speculators by having confidential agents in our best markets; the Mechanical, the Manufacturing and Mercantile departments may be located where most needed, but the Farming business may be represented individually. We may also add Self-Sustaining Colleges and Seminaries of learning, together with all the sciences of life; and each department will naturally combine its interest with the whole concern, as all branches are sustained and grow out of the soil.

In conclusion, I will remark that the old system of organism is too much like old theology; it is limited to the chosen few, and its benefits are not universal. I believe the plan that I have suggested will cover the whole ground. We have already the printing press in good running order. Now let us add the other branches with the institutions of learning, and it will be a lever that will move the world.

Union is power, or strength; and by uniting the active elements of life under a proper rule or government, giving just and equal privileges in trade and investments, will form a compact that will ensure the confidence of all. When this system becomes more fully developed and we learn more to respect the rights of mankind, then the mind will naturally become trained in the principles of a universal brotherhood.

N. C.
Battle Creek, Mich., April 3, 1866.

Letter from Wm. Brinkworth.

DEAR EDITOR: E. V. Wilson has again visited this city. On Friday evening he addressed a large meeting of the working men at the Court House, on the Eight Hour System, and the brass band having been engaged for the occasion, they met him with the League at West End Hall and escorted him through the town, discoursing beautiful music. The meeting was called to order by J. F. Moore, President of the Eight Hour League, of Madison. Mr. Allison, Senator, made a few introductory remarks, after which Mr. Wilson invoked the blessing of Almighty God on this grand movement of the honest sons of toil.

In commencing his address, Mr. Wilson said: "Ladies and gentlemen, I do not feel adequate to do justice to this important subject, the shortening of the hours of labor. Being one of the sons of toil, having worked from daylight till dark, year after year, I feel interested in the welfare of all who labor. We meet to-night to consult together on the method best calculated to elevate and advance the laboring community, and to demand of capital a shortening of the hours of toil; eight hours for work, eight for improvement, and eight for rest. Capitalists say you have reduced the hours from twelve to ten, and why are you not satisfied? We answer, you can get rich fast enough if we reduce the time to eight—you have nothing to fear. Let us look at it. You have accumulated money faster since the first reduction than before, and it is by labor you do it. Capital is useless without labor. Capital may furnish the means for an army, for all kinds of manufacturing purposes, railroads, steamboats, etc., but what could you do without the bone, the sinew, the great army of mechanics, of laborers, that come at your bidding? Nothing, positively nothing. Then why not give the honest son of toil his proper due—eight hours for work, eight for sleep, and eight for improvement?"

"Again, you should remember that the more intelligent a man is, the better is he adapted to labor, and you cannot have intelligence and slavery. Overtasking the people has invariably resulted in ignorance. Look at Ireland, Germany, Poland, Russia; who doubts that their ignorance is the result of being overworked? We need not look abroad. Look at home, at Congress—all our troubles have been born of slavery. Thank God the lash has fallen to the ground. Now we ask for more time for all for improvement. You now offer another objection. You say the laborer will abuse this privilege. Will he? I think not. Then let us show them we will not, by our actions henceforth—by applying our minds more than ever to mental

improvement. I say the man who is educated is the best one for all kinds of work.

"Take an example. Two men took a job on the Washab canal; one was ignorant, the other educated. The first failed; the other made money. One employed uneducated men, gave whiskey seven times a day; the other employed intelligent and educated men, and dealt out no whiskey. Another: Two farmers, one was ignorant, the other educated. One believed the earth was not round; he planted his seed according to certain signs of the moon; he used all the old fashioned implements; the other made use of all the new improvements. One has a debtor account to settle with the sheriff; the other a bank account for his creditors. One neglects his fences, shelter for his cattle, and everything is in a slovenly fix. The other's fences are in good condition; his cattle well housed in winter: Ignorance vs. intelligence.

"To you who have stepped into the traces of this great work, I would say you have taken a great responsibility, and you will be watched. Let me say to you, keep away from the dramshop, the gaming hell, and other places of low resort. Improve what little leisure you have and give the lie to the charges preferred against you.

"Fifty years ago, Katie spun yarn for seventy-five cents per week; so many knots per day. Now, by the aid of machines, as much is spun in one day as she spun in a year.

"A word or two for the ladies. What are you going to do for the seamstresses, who work fourteen or sixteen hours, daily, for about forty cents? They are as much entitled to a reduction of the hours of labor as you are, and you must do something for them if you would prosper."

The above is the substance of the lecturer's remarks. He was listened to with breathless attention for an hour and a half by a large and intelligent audience. On Sunday he lectured twice at the same place, on the glorious truths of Spiritualism. Sufficient to say, never in the history of Madison were such large and intelligent audiences drawn together on this subject, and such an impression for good made. Verily the days of inspiration are come again. Let us thank God and rejoice. His evening lecture was on "The Law of Spirit Control," in answer to ten or more written questions laid upon the desk. My pen fails to do it anything like justice. To be brief, the Court House was crowded, and for nearly two hours he kept them so spellbound you could have heard a pin drop. It was some time after nine P. M., when the people reluctantly left for their homes, well satisfied, and certainly better men and women for the mental feast.

The steamboat disaster, of which you have doubtless heard, has cast a gloom over this community. Eight dead bodies were in an ante-room of the Court House yesterday, while the lectures were being delivered. Five of the dead were of one family, of Ohio farmers moving West.

The reverend gentleman who was to have discussed the question of modern Spiritualism with Wilson, has backed out, or in other words, proposed the question in such a form that Mr. Wilson cannot take it up. Thus the matter rests for the present.

Your friend and brother,
WM. BRINKWORTH.

Madison, Ind., Feb. 26, 1866.

Letter from New York.

Our cause, heaven's cause, the cause of humanity, is steadily "marching on." It is fast becoming to orthodoxy "terrible as an army with banners." No matter if the "holy ministers of God" treat us and our angel gospel with contemptuous indifference; no matter if Mrs. Grundy draws aside her spotless robes of purity when she meets us, lest they become defiled by contact, the fact is patent to the wayfaring man, though a fool, that they are both beginning to tremble before the tread of this young giant, Spiritualism. I have taken some pains in my visitings amongst mediums of all kinds, healing, test and what not to investigate the point, and I am quite certain that it is susceptible of clear demonstration that full nine-tenths of their callers are from among the outside ranks; the contempters and scoffers of Spiritualism, and most of them are members of popular churches. Spiritualists, as a rule, are but little carried away with what is to be had from professional media. They have already gone through all the various phases, and are firm in the faith, and there they rest, so far as relates to outside manifestations, and thus the field is left to the Necedemuses who are dodging about after mediums, through whom they hope to receive what they fail to find in their church organizations through their "divinely-called" pastors—glintings from over the river of death; and thus our numbers are being augmented beyond all precedent in any other body or class since the world was.

Among the scores of reliable mediums, none holds a higher place for tests from the invisibles than does Mr. J. V. Mansfield. He is daily giving the most indubitable evidence of spirit-identity, and giving it with a distinctness that sets all doubt and distrust quite aside. I had the pleasure the other day of reading an answer to a letter written by a well known gentleman and scholar of the West, addressed, under seal, to the ancient philosopher, Plato. The answer was in Greek, and was easily translated into good English, and was as creditable to the head and heart of the noble ancient, as it is to his mouthpiece, or rather handpiece. This is a great fact, if it be a fact at all, and to me it is demonstration. I know it to be strictly true. A man unacquainted with any language outside of the English, has written intelligibly in fourteen foreign languages, including Chinese and Sanscrit. If theologians and scientists will go to work cyphering out "how these things can be," rather than going about making up ugly faces at Spiritualism and Spiritualists, crying out "humbug," "devil," and all that, it will redound very much more to their dignity and credit as scholars and philosophers.

In speaking of our mediums, the best of them, I do most decidedly disclaim any intention to claim for them "infallibility." Far from it. They all know and feel their humanity stirring within them, and hence do not claim infallible truth for what comes through their brains or organizations. To their sitters they make no promises, no guarantees; but only "take what comes," and make the most of it. I do wish that a better state of things existed; that our media could clear themselves from the seeming impurity of being controlled more by the spirit of avarice than of God. But then I remember we are yet infants, and we must be content to creep before we attempt to walk.

It is a lamentable fact that nowhere better illustrated than here in mod. day Sodom, that Spiritualists are just as avaricious, just as full of "timfoolery" and all fashionable "bominations and absurdities, with all their profits," as are the outside heathen of the popular churches. Though we number tens of thousands in our ranks here, and include persons of wealth, and consequent influence, we

are vagabondizing about for a meeting place. We have no place we can call our own to meet in, while rich Spiritualists clutch and hang on to their money bags as if they were expecting to carry them over Jordan with them.

For shame, for shame, Spiritualists! Progressionists, open wide your hearts to the cry of humanity for bread it can digest and that will nourish. Loose your purse strings, and scatter abroad what otherwise will be to you a canker to eat into your vitals. This reminds me that the Society of "Progressive Spiritualists" meeting in Ebbitt's Hall, in this city, feel themselves obliged to collect a fee at the door, morning and night, to defray expenses, in default of a beggarly subscription of \$2,000 for one entire year. The gloomiest channel house called a church in this city could raise the amount and a hundred fold added for the husks doled out, while the "bread of life" fails to bring the poor pittance we so much need to keep our ship afloat.

"Best society" is a sorry institution, surely, in Gotham. It is not now-a-days asked how much morality an individual has? How much goodness? How much charity, loving kindness and benevolence he has, or even if he has any at all; but how much money? how large his income? what of his "establishment?" If these are all satisfactory he needs no further Shilbboleth to enter him into the "holy of holies" of "fashionable society." The people are all become idolatrous. The golden calf set up in all the popular places of meeting, familiarly called churches, has entirely subverted the cross—unless it be of gold.

Heads are empty, hearts are cold and hard as the gold they worship. Now and then goes up the agonizing cry from the few despoiled and lonely travelers in the better way; how long, how long, oh my soul! is this travail of spirit to last?

Miss Lizzie Doten met a full house at Ebbitt's Hall on Sabbath morning, the 1st inst., and a crowded one in the evening. Her subject in the first part of the day was of man's spiritual temple; that "building of God, the house not made with hands, eternal in the heavens," which all are busy erecting out of materials which perish not with the using, but are of the soul's deep experiences. In the evening it was "The Philosophy of Life," in connection with the words, "your life is more than drink, and your body more than raiment." To say that these subjects were treated with a logic convincing to the reason, and with an eloquence satisfying to the most vivid fancy, would be but a just need of praise to the fair speaker.

At the close of the evening exercises, Bro. Davis came forward and made a statement in justification of the managers of those meetings for charging an admission fee. He wound up by announcing that a gentleman present had offered to give \$200, which then only left a deficit of \$100, which the brother offered to assume, when Miss Doten stepped forward and demurred to his generosity, offering to assume the responsibility. This "brought the house down," and it at once became a matter of emulation to have a chance to make up the deficiency, which was promptly done and the announcement made, and notice given that hereafter the admission would be free. The angels and all good men be praised for this prospect of a free as well as a glorious gospel to the heathen of this Empire City.

I notice with regret in our Spiritual meetings, when crowded, the same selfishness that characterizes all assemblies. You'll see four persons spread themselves to their utmost capacity to monopolize a settee that would comfortably seat an additional one, and suffer persons to go up and down, making no sign to let these anxious seekers have a chance in their "pew." Do, friends, "reform this altogether!" it is abominable! The heathen of the churches can do no worse.

L. W. R.
April 3, 1866.

Letter from Dr. Mayhew.

DEAR JOURNAL: I now send you greeting from the far Northwest—from the city of Mankato, beautifully situated on the southern bend of the Minnesota river, about 100 miles southwest from St. Paul. I had a very wearisome journey over bad roads for a whole week, during which I traveled about 800 miles—seven days and two nights in making my distance. I started from Springfield, Ill., with the good wishes of many dear friends, who will long live amongst the pleasant memories of my life—on the evening of Monday, March 19th; arrived in Chicago 5 A. M., 20th, and should have seen you if practicable, but the weather prevented, so passed on by cars same day to Prairie du Chien, stopped overnight with my good brother and sister Standard, found that Spiritualism had taken a start here, and would gladly have stopped with them, and given a series of lectures, had not my appointment here prevented.

Next morning, 21st, made McGregor, Iowa, where I waited over for next train, which gave me twenty-four hours with my much loved brother and sister Gay, and their dear family.

Thursday, 22d, passed on by cars forty-eight miles to Conover, and thence twenty-four miles by stage to Howard Center.

Friday, 23d, thirty-five miles to Mitchell, and Saturday 24th, forty miles to Austin. Here I found I should have to remain till Tuesday morning for direct route, and miss my appointment, or make a day's journey northeast to Rochester, and save it; therefore on Sunday, 25th, I made Rochester by about 4 P. M., and found many old friends whose hospitality I enjoyed when lecturing there three years since. I found them grown in numbers and in strength; they, with other free minds, have organized a Society which I think they denominate a Free Church. They have a comfortable hall, well furnished, and music both in and out of the pulpit. Brother Walker, formerly a preacher, if I mistake not of the Baptist church, now a thorough Spiritualist—dispenses to them the glorious gospel of immortality. I heard Bro. Cutting of Winona, speak in the hall on the evening of this day, who kindly offered me the hospitalities of his home should I visit Winona. I received a kind invitation to return hither at my earliest possible convenience, and deliver another course of lectures.

Monday, 26th, took cars at 8 A. M. for Warsaw, from whence passed on by stage to Mankato, arriving about 5 A. M. on Tuesday 27th. Here I met with a very kind and cordial welcome from our whole-souled brother, M. T. C. Flower, and many others. The first advocate of Spiritualism here was our good sister, Addie Ballou, who has become a permanent resident. To her belong the honors of the pioneer labors in this section of Minnesota, and bravely, through much bitter persecution, has she done her work. The present regular speaker here is Brother Francis, who has cleared away the fogs of old theology from many minds.

On Saturday 31st, and Sunday April 1st, held a spiritual convention in connection with my lectures. The weather being unpropitious and the roads bad, the attendance from a distance was not large; yet

Blue Earth City, Garden City, and St. Peter, were all represented. There has been a form of organization here, of a temporary character, but now a regular organization under the State law has been effected, under the name of "Minnesota Valley Association of Spiritualists." Its officers for the present year are:

President, Judge Finch; Vice-President, M. T. C. Flower; Secretary, Z. Paddock—who comprise the Executive Committee. Corresponding Secretary, Mrs. M. Fowler; Business Committee, T. D. Warren, Wm. Austin and M. T. C. Flower; Finance Committee, Z. Paddock, Mrs. J. Griffith and Mrs. C. Flower.

Steps have been taken to establish a Spiritual library as a means of educating the public mind. By request I have given them a list of books which I would recommend, and which list I think they will forward to you to provide for them. I have told them that it is customary with me to have an allowance on the sale of books, which allowance I desire that you will give them the benefit of. There is also, I think, the prospect of the formation of a Progressive Lyceum, of which, I presume, our good sister Ballou will have the charge. There is much interest in this region of country, and more than there would have been had there not been such bitter opposition thereto.

Brother Marshall, minister of the Presbyterian church, in the exercise of Christian love and charity, and no doubt from a deep sense of duty to his flock and the world at large, has recently made a great display of the pure and lovely condition of his own mind, by reading from his pulpit all sorts of mean, scurrilous and contemptible slanders against our beautiful and holy religion. Well, to him this may be right, and these charges may seem to be true; but while we have no condemnation for him, we do pity him for being in so low a condition of unfoldment as to receive and propagate such false accusations. May the dear Father, by his holy angels, shed light upon his darkened mind, and enable him to rejoice in the truth. We desire sincerely to thank Brother Marshall for the impetus he has given to the cause of truth and progress in Mankato, (though unintentionally) by the course he has pursued.

The cause so dear to our hearts is decidedly moving onward in this city and its large surroundings. I hereby earnestly recommend all Spiritualists, when deciding on a removal westward not to forget that here they will meet with congenial spiritual associates, and warm hearts to receive and welcome them, and aid them, with their counsel, in finding suitable locations. The climate of Minnesota cannot in my opinion be surpassed. Here, throughout the Minnesota and the Blue Earth valleys is one of the richest tracts of farming country in the United States. I am told the wheat crop ranges between twenty-three and thirty bushels to the acre. It is a fine country for all the smaller fruits, including grapes and plums, and it is expected to be as fine a country for apples; but perhaps too far north for the peach. The streams and lakes abound with fish—black bass, pickerel, white bass, catfish, sturgeon and muscunge. Ducks, geese, grouse, prairie chickens, partridges, etc., in their season, are plenty, and since the retiring of the Indians deer are much on the increase.

It is a very fine country for stock raising—especially so for sheep, and there is, generally speaking, a fair proportion of timber. The water is good, but hard, it being a limestone region. There is abundance of stone for cellars, wells, etc.

Spiritualists desiring to learn more on this subject may correspond with T. D. Warren, Esq., or the Vice-President of the Spiritual Society here, M. T. C. Flower. What is done must be done quickly, as this region is rapidly filling up.

I have had two circles here for the development of the healing power, and I think I shall leave seven or eight, perhaps more, good healers, whose powers will be needed and appreciated, if I mistake not, during the present year. In relieving various ailments, I have been somewhat used with good results. I know not positively at present where I shall go from here; and as you have now three letters on hand, I shall delay writing further till I have entered on another month. Will Brother Trenchell inform me if a visit to Wilton would be deemed advisable. Direct to St. Paul.

With best wishes, I am yours for truth and humanity,
JOHN MAYHEW.
Mankato, Minn., April 3, 1866.

For the Religio-Philosophical Journal.

Unitarian Liberty.

An article appeared last winter in the *Banner of Light* very properly commending the Unitarians of Ripon, Wisconsin, for their liberality—in opening their church for Dr. Fairfield, (Spiritualist,) to lecture. It was a friendly act, and merited the notice it received.

The case is different in the city of Janesville, Wisconsin. A movement was made here about two years ago to build a house; the Unitarians, Universalists and Spiritualists united, and a fine church has been built, under the express agreement that it was to be free. Rev. S. Farrington, a Unitarian of the Theodore Parker school, was employed, as his sermons were of the most liberal kind, and he also professed great liberality. After he had been here preaching in a hired chapel about a year, the new church was finished about the 1st of January last, and he preached a most liberal dedication sermon. He said there was nothing sacred in brick, wood and mortar; the house was for freedom of thought, free discussion, and freedom of opinion, where all were welcome. There was to be no sectarianism, no creed, no name but that of *all souls' church*. In short, the sermon extended the hand of fellowship to all. It abounded in spiritual philosophy, fraternity and progression.

How is it now? The eastern Unitarian Association loaned the Society \$2,000 to finish the church, and took a mortgage. The Spiritualists also gave liberally, taking no security; trusting in the assurance that they could have the use of the house for public lectures when it is not in use for the regular services of the pastor, nay, he had himself said as much.

Last February we engaged Charles A. Hayden to lecture here three week-evenings when we knew the house was unoccupied. Mr. Farrington was, as a matter of courtesy, asked for the house; he at once objected, but said it was not for him to decide, and referred us to the trustees. They were applied to, and a majority agreed that Mr. Hayden might lecture there.

Mr. Farrington then showed his true character, and informed them that if they allowed Mr. Hayden to lecture in the church, he would leave and consider himself turned out of doors, for Mr. Hayden would tear down more in three days than he had built up in a year. The application was then withdrawn, and we held our meetings to hear the lectures at the Court room to large audiences.

We made this concession to avoid a quarrel, but not with the intention to in the least disclaim our just rights in that church. Mr. Farrington tendered his resignation to the trustees, which they did not accept, and he still preaches in that house.

Understanding that a different course would be pursued towards us by the trustees, we again employed Mr. Hayden to lecture the 18th and 19th of April, and presented a request to the trustees in writing for the use of the house, and received an answer that the majority of them referred the case to Mr. Farrington, and by his decision refused us the house. The reason that he gave was, "as the Society is now organized, the house cannot be used to advocate either Unitarianism, Universalism, or Spiritualism." He preaches Unitarianism there! How soon will the Universalists be excluded? Mr. F. the next Sunday preached a sermon at us; full of stale objections, though he has often said that he had never examined Spiritualism; which we believe is the fact with most of our opposers, him especially.

Still, in violation of his own teachings, in violation of the guarantees of men who we believed would do as they had agreed, we were again denied the rights that are justly ours, and in obedience to the intolerant bigoted dictation of a man who has no right to control that church, we are denied its use. Mr. Hayden has been here, and lectured to large audiences in the Court room, while the house stood empty. Is that liberality to "our Spiritualist brethren?" The Catholics would show as much, yet they would not claim a free tolerance to get support.

The Sunday following the church was freely opened to a Swedenborgian preacher, though we think no Swedenborgian owns any stock in the house, rents a pew there, or supports Mr. Farrington. This is generous to the Swedenborgians; but it overlooks the legal maxim that men must be just, before they are generous.

JESSE MILES,
E. H. STRONG,
J. BAKER.

Janesville, Wis., April 23, 1866.

Banner of Light please copy.

For the Religio-Philosophical Journal.

To the Spiritualists and Other Friends of Progress in Michigan.

FELLOW CITIZENS: There probably never was a time in the history of the world when there was such moral, political and religious commotion as at the present. Times like these ever mark a great era in the history of the human mind. A quiet always follows in which it stands in advance or far back of its former status, in proportion as the progressive or conservative element predominates in establishing that peace.

We have at present many grave questions, which are of all importance to the future welfare of the race, to settle; and we, as friends of progress, and advocates of individual liberty to all, and the general elevation of the race, should have much to say in settling those questions, and determining what that future quiet shall be. In order to give effectual aid in the solution of these problems, it becomes necessary that the Spiritualists and other friends of progress of this State should meet in convention at some central and convenient point. Bro. S. J. Finney of Ann Arbor informs me that through this JOURNAL he has appealed to you, pleading the necessity of such convention. As an individual, and in behalf of the Society of Spiritualists of this place, I most heartily sanction that appeal, and call on you all to join hand in hand in this great movement.

Bear in mind that we form a great proportion of the progressive element of the age; that we are a power and are being recognized as such; and consequently upon us much depends in giving proper solution to the pending questions.

Let us all feel and take an interest in this matter and act energetically, as if the whole responsibility rested upon each individual. I hope that all who read this call will join at once in the endeavor. Lend your paper to those who do not take it, and induce them to feel an interest in the matter; correspond with your friends and agitate the subject thoroughly. If we have a Convention, (and have one we must,) it is essential that we have a State Committee of Arrangements. Bro. Finney suggests Mr. J. G. Waite, of Sturgis, as a proper person to receive the votes for the election of such committee. Will some one, through the JOURNAL, suggest suitable persons for the committee? Battle Creek is central and accessible, and if the friends there desire it, I would suggest that as the place for the Convention. Will some Battle Creek friend let us hear from there through the JOURNAL? Hoping to hear from all parts of the State soon through this paper, I remain yours in all good endeavors,

S. ALEXANDER,
Sec'y of St. John's Society of Spiritualists,
St. Johns, Mich., April 17, 1866.

Letter from A. James.

MR. EDITOR: I have just returned from a visit to the cities of New York, Philadelphia, Boston, Providence, Lowell, Jamestown, Provincetown, and from the Pennsylvania oil region, where I have seen and conversed with many noble souls, whose hearts beat strong for our good cause.

Everywhere do I find the great light of Spiritualism spreading itself outward, illuminating and unfolding minds that have been so long enslaved by ignorance and superstition. Not a town or village but has one or more mediums of some phase, through whom the beloved ones from the other side can pour out their heaven inspired truths, or give testimony of their continued existence as individualized beings in the world of spirit.

During my absence I find an immense number of letters from dear friends all over the country have been sent me, and fearing the writers may wonder at my silence, I wish thus to give them the reason therefor, and assure them that my first duty will be to respond to all. I shall make such arrangements in the future as will insure immediate attention, should I be called from home.

I wish to express my thanks to all those good friends whom I met in my visit, for their love and kindness towards me. I shall ever hold in kind remembrance the attention I have everywhere received at their hands.

ABRAHAM JAMES.

Letter from A. J. Davis.

BRO. JONES: * * * We are all pleased with the design for frontispiece of the *Little Bouquet*. Of course the artist, in expressing his idea of angels, will do finest work on them under the eye-glass, thus by superior work judicate superior beings. Let the contrast in point of workmanship "tell the whole story" of difference between earthly and Summer Land dwellers. Your friend,

A. J. DAVIS.

Extracts from Letters.

DEAR JOURNAL: Allow me to say to your readers that Spiritualism has not yet done a great work in this State. It still remains to be done. Let its friends and promulgators remember that this is a good field for them. We have an intelligent, enterprising, and susceptible people; but too many are enslaved by the dogmas and formulas of the old theology. A few good speakers and test mediums would break the spell that binds them. I trust ere long we shall be supplied with such missionary agencies.

The world needs nothing so much at the present time as the truths of Spiritualism to harmonize its discordant elements. The breaking up of old error will be the unfolding to us of a new heaven and a new earth—a more marvelous change than the coming of spring to a region bound by the ice and snow of a long and dreary winter. My soul longs for that change. It is blessed to work for it, and to wait for it, if we wait in hope.

Yours for truth, A. G. SPALDING.
Anoka, Minn., March 31, 1866.

DEAR JOURNAL: Permit me, through the columns of your paper, to call the attention of the Spiritualists of Michigan to the necessity of calling a State Convention. I, for one, feel that it is time for us to be up and doing. Michigan has stood in the front rank, shoulder to shoulder, with other States of the West, in advocating and sustaining the glorious truths of Spiritualism, and has sent many a champion of truth to labor in our Father's vineyard, and shall we be the last in ranking the standard of our beautiful faith that mankind may be benefited thereby? Let Bro. Wadsworth, Bro. Peebles, and a host of those champions of our glorious faith, call a State Convention—say at Sturgis or Jackson, or some central place, about the first of June; and they shall find that our State is not behind in the glorious work of redeeming mankind from priestcraft and old theology. We shall organize here next Sabbath, and hope to have forty or fifty members. So give us a State Convention and we will be on hand for the good work.

Yours for Progression, EDWIN CATE.
Paw Paw, Mich., April 16, 1866.

DEAR JOURNAL: Enclosed find \$3.00 for three copies of *The Little Bouquet*. I will try to help the good cause along by a contribution occasionally. I love to interest little children and give them all chance for future development, for upon them very soon will rest the burden of life's business. How can "the lion lie down with the lamb and a little child lead them," unless the little ones are so educated that they grow up virtuous, good and wise? Little children are always good, naturally, and they never can be naughty unless they are taught to be so, by false teachings. Life commences bright and beautiful—their little souls are full of love and sympathy—mark how they shrink from acts of cruelty! Then how very, very necessary it is that their tender minds should be led in the right direction. Success to *The Little Bouquet*, and may it long give forth its sweet aroma and cheer the firesides of thousands of little ones.

ALLEN C. HALLOCK, M. D.
Evansville, Ind., April 16, 1866.

DEAR EDITOR: I read the JOURNAL with a very deep interest. Its philosophy harmonizes, in many respects, with my ideas, and it may be well said that if it has revealed itself by turning tables, it may attain such developments as to turn the whole world. With the religious freedom enjoyed in virtue of our republican institutions, and the number of *avants* advocating this new philosophy, I have the earnest hope that a thorough investigation will be made concerning it.

Will you permit me to ask you one question in relation to spiritual manifestations? I would add, that I do not make this question with the intent of criticizing; but, on the contrary, to obtain some light on the subject. In fact, I would be desirous to obtain a good work, which I would pray you to point me out, by whose aid I might obtain a detailed account of what the conditions necessary for a mediumship are, or if every person can become a medium, and how to know it, and of the fundamental rules of Spiritualism, etc.

My query is, why is it that no French or German spirits manifest themselves through your medium, in their national idioms; and that every spirit, as it appears by the JOURNAL, is from this continent, and none from abroad. If a medium, a common house painter, by profession, can produce through the spiritual agency of a Raphael or a LePoussin, specimens of drawing or painting, totally beyond his known artistic capacities, why could not as well another medium produce spiritual reports in French or German, just as well as in her own language? Excuse me for the trouble I may give you, in favoring me with an answer.

Yours, very respectfully, P. G.
St. Anne, Kankakee Co., Ill., March 15, 1866.

[EDS. NOTE.—We would say in this connection that we have no doubt of the ability of our spirit friends of any nation to communicate in their native tongues—but what would be the advantage of speaking in French or German if our reporter could not report in those languages; or if she could, it would be necessary to translate such reports again, for the majority of the readers of our paper. We live in a land where the English language is most commonly spoken—then it is expected that spirits coming to a people who use it would address such a people in a manner most readily understood. Our message department is designed for instruction, for the pleasure and satisfaction arising from communications from spirits of personal friends, usually, (though all are gladly welcomed,) and not for the display of pedantic scholarship. The paintings you allude to as being produced through a medium, and as being beyond his own capacity, will appeal to the senses of all—it requires no erudition to understand or enjoy a lively sketch or to recognize the face of a familiar friend.

It is a well-known fact that spirits often come and talk in a language totally unknown to the medium, (as Greek, Swedish, and many others,) but this only proves the perfect control that such spirits have over the medium; it is also a test that the intelligence is outside of the medium. As we before stated, we have no doubt that spirits can speak in a tongue unintelligible to their auditors—but it is no so common as that they should address themselves to the comprehension of those present, or for whom their messages are designed.

Charles Lamb, when a little boy, walking with his sister in a churchyard, and reading the epitaphs, said to her, "Mary, where are all the naughty people buried?"

The city of London has a population greater than that of Scotland, twice that of Denmark, and three times that of Greece.

CONUNDRUM.—Why was Herod's wife like a Fenian organization? Because she had a head sent her. (Read Centre.)

Religio-Philosophical Journal

CHICAGO, MAY 5, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain twenty cents of each \$3.00 subscription, and twenty cents of each \$1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the *ad* as well as the *new* address should be given.

On renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the RELIGIO-PHILOSOPHICAL JOURNAL. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe.

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents (including postage) worth of any book in our advertised list.

Pretended Omniscience.

One of the most singular characteristics of the preachers, and professors of the religion of Christendom, is their pretended extraordinary knowledge of God, his character and his works. They know all about what he has done in the past, what he is now doing, and what he will do in the future. They claim to be his specially appointed and favored agents to know and to do his will.

Of course they claim that it is their office and duty to declare and proclaim his will, and to disclose and direct how, when, and where it shall be regarded and obeyed. They further say that if their teachings and ministrations are disregarded and disobeyed, that it is a sin against God. They further declare that all mankind are sinners against God through the agency of Adam, the first man, in eating some forbidden fruit, and unless in this world they repent of their sins and believe in their teachings and obey them, the Lord will in a future state, punish them with endless torments.

The inquiry naturally arises here, how they came to know so much about the Creator and his doings and designs. Is it plain and easy to account for it? A man, many thousand years ago, by the name of Moses, told them. He teaches them how the Lord went to work to create this earth, and all things else, and he became so familiar with him, that in fact he knew all about him. It would seem that Moses was peculiarly qualified to write his biography. It is true Moses lived in an age of great ignorance and barbarity; but somehow Moses knew all about the Lord, what he did and what he wanted. This familiarity with the Lord is seen in all the Pentateuch and throughout the Old Testament, calling upon the Lord to do this, and that the other, and it must be admitted that he generally did as he was requested. Is it not plain to be seen that our teachers caught their inspiration from Moses, and so have the disease "the natural way?" Must it not be admitted too that either by infection, inoculation or some contagious manner, they give the disease to most of those with whom they come in contact. Our teachers also claim a very intimate and thorough knowledge of another distinguished personage, sometimes called Serpent, Satan, or Devil. They know all about him too, and to tell the truth, they could not do without him. He is their main pillar and support. They have to use him as a "scarecrow." Between these two distinguished personages, Moses makes or records a question of veracity, and finally, with the consent of the Lord, settles it in favor of the Serpent.

It did not seem to occur to Moses that it was an absurdity as well as an impossibility that these two powers and personages should always, through the endless ages of eternity, remain in irreconcilable enmity and war with each other. He did not discover that it was absolutely impossible for the Lord to have an enemy, or be at enmity with anybody, being, principle, matter or thing. That there could not possibly, under any circumstances or conditions be even any antagonism or opposition to the Creator in any possible way or manner whatever. Our teachers and preachers have found out otherwise. They discover that the Lord has many enemies, difficulties and vexatious troubles to encounter, and it is their sacred duty to help him out of them. They teach, like Moses before them, that mankind at times behave so bad, that he gets so discouraged with them as to feel obliged to kill them off, except some half dozen left for seed, and with them start anew; and they quote sundry instances in proof, to wit: The Lord repented that he had made man—He drowned the world as the shortest way to get rid of the people of it. They cite Sodom and Gomorrah, Babel, Nineveh and his chosen people, the Jews, and sundry others.

The Religio-Philosophical Journal in Europe.

We would respectfully call the attention of our trans-Atlantic friends to the card, published among our business notices, of J. Burns, Progressive Library, 1 Canberwey, London, Eng.

Mr. Burns is our European agent, and will take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and also keep it for sale at his library. Besides the RELIGIO-PHILOSOPHICAL JOURNAL and the *Banner of Light*, Mr. Burns has a general repository of the best works on Spiritualism and other liberal movements.

Our Cause—The Press—Our Duty.

Our cause stands foremost in the ranks of all reforms. Indeed, there is no reformatory movement of the age in which Spiritualists are not the prime movers. We do not mean to say there are no true reformers and workers in the field of labor who have not embraced our faith and philosophy; but wherever we find such we also find leading Spiritualists equally zealous at work in and for the same reform, and we glory in the thought that Spiritualists never stop to inquire the particular faith or belief of their co-laborers in any work which shall advance humanity.

Our philosophy teaches us that every phase and type of religion has been and is necessary for the unfolding of the growing mind of humanity. We are on the material plane of life, and we use material figures and symbols to illustrate thoughts and principles. Children and many adults can only appreciate such figures or similes as appeal to the material parts of their natures. Hence the crudeness of religious faith and sectarian dogmas. Yet, however crude these faiths may be, they still perform their part in the great drama of human reform and progressive unfoldment.

Let us be charitable to all, but resolute in exposing the fallacies of religious dogmas and unjust institutions, whether founded on ignorance or the cunning devices of designing men. To that end, ought not every reformer to so let his or her light shine as to be a beacon light to those still in darkness? How very weak many are who fully appreciate the truthfulness of our philosophy and the facts of spiritual phenomena. Timid souls, we pity all such; it is so great a task for them to cover up their tracks and disguise their knowledge of spiritual truths from their Orthodox neighbors. They are weak in the back as well as in the knees. It would do them good to go to the Children's Progressive Lyceums, and go through the gymnastic exercises; it would develop them mentally as well as physically, for a sound body can hold only sound truths; but if they should go there, how unpopular it would make them, and the first time a newspaper had an article in it derogatory to Spiritualism, Mrs. Grundy would leer at them with a knowing wink, and nod of her head, which would be a crushing blow to all their hopes of good standing in popular society. We hope our readers will not understand us as blaming any one for his weakness. By no means. We would as soon blame children because they have not yet grown to the full stature of manhood. We only allude to the subject that our fainting brothers and sisters who know their duty but do it not, may see that they are very much like a great booby of a creeping child who has abundance of strength to walk but not the courage to get up on his feet and stand alone.

We commenced to say something about the duty of the Spiritualistic press. Well, now we have reached that point, we believe. Kind friends do all they can to make the baby stand upright and walk without hiding its face in its hands or apron when it passes by a stranger to the household. So we of the press endeavor to encourage the big babies above referred to, so that they will stand up erect, as though they belonged to the human instead of the saurian family, and not be afraid to show their faces at lectures, societies, circles, and other social gatherings, which are really accomplishing the great work of reform, notwithstanding the withering sarcasm and scorn of bigots and simpletons.

The *Banner of Light*, one of the best newspapers ever published, has stood foremost in the ranks of reform, bravely doing its duty in the cause of Spiritualism for seven or eight years, and has yielded support and consolation to hundreds of thousands, who, without its weekly greetings, under the mournful circumstances attending the great rebellion, would have sunk in deep despair for the loved ones who have been rudely snatched from their loving embrace by untimely deaths.

The RELIGIO-PHILOSOPHICAL JOURNAL, in the midst of the terrible carnage, leaped into existence, as it were by divine command, and the promptings of those who have passed to the other shore, as a co-worker with *The Banner of Light* in the vast work of human emancipation from the thralldom of all phases of slavery.

With the help of that power which giveth life to all that exists, and the fostering care of the angelic world, the duty and work of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION shall be well performed. With our able and clever cotemporary in the East, the JOURNAL and *The Little Bouquet* in the West, as vehicles of thought for the brave and true of the mundane and supermundane spheres; backed by the energetic workers and supporters of our glorious cause, liberal principles may bid defiance to all opposition, and the weak and fearful may lay aside all fears of a happy result in the coming conflict—for a conflict is inevitable. The signs of the times foretell the event, and well will it be for those who gird on the armor of Spiritualism—the bright armor of truth—and are ready for the battle between right and wrong, truth and error.

We are no alarmists—but let Spiritualists everywhere stand firm by their principles, and remember that now, as in the past, truth and justice ever win victories for their brave followers.

Sayings.

1. The sayings of one who has the right to say, as all have, more or less.
2. Sayings should be valued according to their truth and their practical and beneficial importance.
3. Say-sos are as "plenty as blackberries," and each one has its own peculiar trait of character, from good to bad and indifferent.
4. Every one, then, may make or choose such as may suit the peculiar taste, condition or want, as occasion may happen.
5. "Going to law" without evidence, is like going to war without ammunition, or going to heaven upon one's own strength, without the grace of God.
6. Ignorance, literally, is not the want, but barely the absence of knowledge.
7. Equality dethrones supremacy.
8. Liberty, permission by authority, to be and to do, on conditions.
9. Freedom, the right and power to be and to do, without permission.
10. Accountability, a liability to the consequences of one's own acts; accountable to himself and his fellow man only.
11. Unbelief, the absence of belief; what is it worth? Faith and knowledge annihilate it.
12. A phenomenal organization indisposed to believe truths and facts upon probable and even competent evidence, is at least an imperfect and unfortunate condition, and tends to leave its subject in conservative ignorance, opposed to all reformatory progress.
13. Shadows, although nothings, by their inflexible opposition to light, strange as it may seem, have frequently been known to accompany and adhere to the movements of living human forms.
14. It is proverbial that old persons love to talk, especially of themselves, and to tell what they

have seen, and heard, and done, and the consequences, which are their experience.

15. Although the aged, from their experience, should be prepared to give advice, as they are usually disposed to do, the young will not be disposed to regard it, or even to hear it, as they will be inclined to act on their own views, often visionary, and thus blindly meet the events of life as they may happen.

16. A right education will respect old age, and thus old age will be more deserving of respect, and the benefits of such education will be mutual.

17. At death, we leave some friends here, but we shall find more and dearer friends there, and those we leave here will soon follow us there, so we shall all be together again. After threescore years and ten, we have less attraction here, and considering the feeble and worn out condition of old age, how little have we to dread the change of worlds, by which we have so much to gain, and so little to lose.

The Authority for what is Said or Done.

It will, doubtless, be admitted that all sensible and rational persons will have some good reason for whatever they say or do. More especially will it be imperatively so, whenever they undertake to disclose and teach important facts and truths of which all others are ignorant, yet deeply interested in.

In all such instances, it will not be denied, that those who speak or write for the instruction of others in matters of great interest and universal concern, should have good authority for what they so speak or write. Otherwise, they are impostors and should be so considered. Fabulous stories and works of fiction have no such claim, and are mostly intended for amusement. From these considerations what must be the conclusion with regard to Moses in his account of the creation, and the described consequences? In this stage of the inquiry the requisite proof of the truth of his narration is required. As he was not present at the scenes and events he describes, nor any one else, there could have been no personal witness of the transaction. What evidence could he have had of the truth of his story? He does not himself tell how he gained such knowledge. Perhaps he would have it inferred that he was in communication with the Creator and learned it directly from Him. His believers claim that he did so learn the facts by what is called "inspiration." Now there are many kinds, as well as different degrees and qualities of inspiration. In this instance, perhaps, we need not go into any inquiry of the different kinds of inspiration; but examine that which is claimed for him in this particular instance by his believers.

It is not rational or admissible that the Almighty should inspire any one to utter falsehoods for truths. It would then appear requisite to inquire whether this story of the creation by Moses is true. If it does not appear rational, or in any way credible upon a proper examination, nor conclusively sustained by competent evidence, it should most certainly be rejected, and its author be denounced as a deceiver and impostor. When there is no conclusive or satisfactory reason to command our belief, it must necessarily be supported by additional or other competent evidence, or be rejected.

The whole story in its statements, is neither probable, rational or possible; but is improbable, irrational and impossible, and therefore, there neither is, nor can be, any rational or competent evidence to sustain it. It is pretended to be sustained by Scriptural authority. The Scriptures have no such authority. They themselves furnish a rule to test the validity, the credibility and competency of testimony as evidence of truth and justice. Witness Deut. 17: 6. "At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death; at the mouth of one witness he shall not be put to death." Matthew 18: 16, "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." 1 Timothy 5: 19, "Against an elder receive not an accusation, but before two or three witnesses." Num. 35: 30, "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person, to cause him to die."

These are instances of Scriptural rule to establish the testimony of persons as to make it worthy of credit and belief. The testimony of one person it would seem, was not deemed sufficient to settle questions of grave importance. Moses is one, and alone in his account of the creation, and there is no corroborative proof of the truth of his statements. If his account was such as by any possibility might be in the nature and constitution of things, it might be different. It is absurd on the face of it, and contradicted by all known laws relative to any such events and circumstances. It is an attempt without "searching, to find out God," and to tell what in the creation and government of this world he did, why and how, and when and where it was so done—a tissue of absurdities and falsehoods. If he had represented his story to be a novel, a fiction, a work of his own imagination, and had not presented it as a true narrative of what he knew to be a solemn and sacred truth, he might have escaped the character of a deceitful impostor, in a matter of the most serious import to his nation and its posterity, and a large portion of the world called Christendom.

As it has been, and now is, he is the author and founder of the fundamental doctrines and matters of religious belief of most of the various sects and professors of Christianity at the present day, throughout Christendom.

An Impostor.

We have just learned that the advertisement of William Jackson, which was so long in the JOURNAL, is an imposition upon the public. We are advised that a certain impostor is using the name of William Jackson, who is a willing tool to obtain money under the false pretences set forth in the advertisement referred to.

We request all who have been duped by this advertisement to inform us of the facts, and urge any one who knows either Jackson or his accomplice, to search out the fraud being practiced, and help bring them to justice.

Obtaining money under false pretences is an indictable offence, punishable by fine and imprisonment, and we will do all in our power to bring all impostors to justice.

Spirit Identified.

In No. 4, vol. 2, we published a very long communication from Amos Colwell.

Mr. Milo Porter, of DuPage county, Illinois, a gentleman of undoubted veracity, called upon us a few days since, and informed us that he knew the spirit while in earth life—his relatives referred to, and their places of residence, north of Syracuse, New York.

We invite those who have that number of the paper to re-peruse the communication.

Time and Human Action, Measured by Infinite Power.

A CHAT AT BREAKFAST.

Mrs. A.—What is the time by the clock?

Mr. A.—It is 9 A. M.

Mrs. A.—The clock is too fast.

Mr. A.—The clock is a free agent; it goes as it pleases. It has a mainspring, and by that and the power behind it, it is compelled to go as it does. All persons are free agents in very much the same way. Like a clock, they sometimes go too fast, sometimes too slow, and sometimes stop. At times, having run down, they need winding up. They also need and have a conscience regulator. In order to keep true time, this regulator must be often used to check any wrong movement. Persons have also sensation and a will, and sensation and will act as a mainspring in the action of their clockwork, and by that mainspring and the power behind it, persons are influenced to obey the laws of their being; and if that makes them free agents, why then they must be free agents—that is, compelled to be free agents.

Colchester.

On Saturday, April 21, by invitation, a party of ladies and gentlemen from the office of the RELIGIO-PHILOSOPHICAL JOURNAL called on this widely-known medium, at his rooms at the National Hotel, for the purpose of witnessing some of his manifestations. Each one of the party wrote the name of some of his friends in the spirit world, or propounded interrogatories on separate slips of paper; which after being well mixed, were placed on the table before the medium. No one present could possibly have selected his own slips from the others, and no one could see what was written on the slips, they being closely folded. He requested one slip to be handed him, and immediately wrote out the name of the person, or an answer to the question, written on the slip of paper. He wrote the *fac simile* of the spirit friend's autograph, both with a pencil, on paper, and in blood red characters on his arms and hands. The writer of this was presented with the autograph of his brother, written with pencil on paper, who has been in the Summer Land over twelve years, also the initial letters of his father's name, in his own peculiar writing, upon the hand of the medium, where a moment before there could not the slightest trace of a letter be seen. All these manifestations were produced in broad daylight—no dark circle—everything plainly to be seen by any one. After repeated manifestations of different kinds the seance broke up, each one being perfectly satisfied that there was no jugglery practiced, but simply what is claimed—spirit manifestation. We would invite our readers, and especially all skeptics, to give Mr. Colchester a call.

Church, the Medium.

We learn upon reliable information that Church, the medium, has been caught imposing upon the members of his circles at Belleville, Illinois.

He has been suspected of imposition in several particulars, at different times and places, and yet it is a well known fact that he is a good medium for physical manifestations.

We sincerely hope that Spiritualists will adopt and insist upon such precautionary measures as will put a veto upon all phases of imposition from mediums. Weak-minded men and women may have mediumistic conditions for physical manifestations in dark circles, and from flattery and laudations cannot remain content with such manifestations as the spirits are capable of performing through their mediumship, but will attempt to do something more marvelous.

Spiritualists themselves are very much at fault in objecting to lights being sprung upon these dark circles when the medium least expects it.

Let mediums understand that such a course is to be pursued with them, and the public may rest assured that true mediums will be content to allow the work to be done by spirits or not done at all.

In conclusion, we repeat, let Spiritualists be continually on their guard, and take every precaution that will aid in detecting and preventing imposition. Spiritualism is a great truth, and needs no tricks or sleights of hand for its support. Spiritualists who have a system of philosophy which harmonizes with science and nature, should rejoice at the exposure of all impositions attempted to be practiced in its name.

The Little Bouquet.

Our subscriptions and all necessary to hasten the early issue of the *Little Bouquet*, are progressing finely. The artist has embodied our ideas in the most beautiful heading that ever adorned a child's paper.

If the engraver succeeds in doing his part of the work as well as the draughtsman, it will both please and instruct children—children of larger as well as smaller growth. The little girls and boys are busy getting up clubs and sending in the money therefor. The work goes bravely on.

We want some more nice articles from our old writers, first class writers—and from those who never wrote before, and also from the little children themselves. Let us hear from you all. Don't be afraid to write, little ones and mothers. A few lines will help to fill up some niche or corner in the *Bouquet*. You know it takes a great variety of flowers, leaves, etc., to make a pretty bouquet. The effect of each separate would perhaps not be very fine, but when properly combined, would be beautiful. Let us hear from scores of you as soon as possible, for No. 1.

Another Reply to Theodore Fulton.

In our issue of April 14, we published a letter from Theodore Fulton of Elkader, Iowa, in which he states his objections to the doctrines of Spiritualism, and attempts to show up some of the inconsistencies of such a belief. The letter was followed by a few condensed editorial remarks, explaining our belief in Spiritualism. At the same time we extended a cordial invitation to our numerous readers to answer these questions from their own standpoint. In this issue we cheerfully give place to a communication from Hon. Sharon Tyndale, Secretary of State, in answer to those interrogatories. If any of our other numerous correspondents think the objections are not fully answered, we shall be pleased to hear from them at any time.

Our Capital Stock.

Don't forget, friends, everywhere, that you now have an opportunity to do some good for the cause you love—Spiritualism—which will be a permanent benefit, and at the same time yield you a fair return in dollars and cents, by subscribing for one or more shares of the capital stock of this Publishing Association.

Our cause is onward and upward, and demands that every individual who appreciates the great

truths that underlie all reforms, should be an active and energetic worker, and contribute according to his or her means to promulgate truth.

Miss Ella Bratton's Sociable.

The sociable, under the direction of Miss Ella Bratton, for the benefit of the Children's Progressive Lyceum, came off according to announcement, and was a brilliant success. Every one was delighted. The Lyceum realized, as we are informed, over eighty dollars thereby.

Frank May and Miss Ella are deserving great praise for their fine entertainment and timely aid for the children.

We understand they will repeat their effort. That is right. Let us all patronize the sociable projected for so laudable a purpose. The children need a library, and many other things for pleasure and comfort. Remember you get your dollar's worth of fun at the sociable, and the children get the benefit of your dollar to help make them good and happy.

Book Notices.

LUCY ARLYN: by J. T. Trowbridge. Ticknor & Fields, Boston.

Who does not love a good story well told? and who tells a story in better style than Mr. Trowbridge? We have perused this charming work with undiminished pleasure, from beginning to end. We could not leave it until we had finished it—title page, table of contents, and all. It comes neatly bound in cloth, plainly heralded as "Lucy Arlyn," and is written in Mr. Trowbridge's best vein. The plot of the story is replete with matchless interest—the characters are vividly sketched. Lucy is the type of a singular delicacy and purity of character; wounded in the holiest feelings of her heart, neglected, maligned, she turns not upon her persecutors, but hides her wrongs, bearing them with sweet patience. Guy is the earnest, impassioned aspirant, who is struggling out of the mists of sin into the pure light of a lofty faith. The simplicity of the widow and her son are well portrayed, and are refreshing in contrast to the worldly malice of Lucy's aunt. Were we to particularize, we should extend this notice indefinitely, as the book abounds with real men and women, acting just as men and women do to-day.

The author has fearlessly and candidly shown up the truths and crudities of Spiritualism. He impartially discusses it, and gives a just endorsement of it by so doing. In fact, we think that he has written himself a Spiritualist.

We can only say to our readers, purchase the book, and enjoy it for yourselves. You cannot find a pleasanter companion. It is for sale by S. C. Griggs & Co., Chicago.

THE BIBLE TRIUMPHANT, is the title of a new book of 144 pages, published by Mrs. H. V. Reed, of Harvard Ill., For sale at this office: Price 50 cts., postage 4 cts.

It purports to be a reply to 144 self-contradictions of the Bible, published by A. J. Davis & Co.

We recommend the perusal of the above work to our readers. It claims to republish the self-contradictions, and to explain them by other quotations and comments.

The author has done a good work, doubtless unwittingly, for liberal principles. This little book will be read by thousands who could not have been induced to read the "144 self-contradictions of the Bible," in any other form.

We have just received the following books, which we are prepared to supply at the annexed publisher's prices. The books will be sent by mail on receipt of price and postage:

THE PHILOSOPHICAL DICTIONARY of Voltaire. Fifth American Edition. Two Volumes in one, sheep. Containing 876 large octavo pages, with two elegant steel engravings. Price, \$5.00; postage, 65 cents.

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KNEELAND'S REVIEW of the Evidences of Christianity. Price, 75 cents; postage, 8 cents.

YAHOO. Price, 75 cents; postage, 10 cents.

THE SYSTEM OF NATURE; or, Laws of the Moral and Physical World. By Baron D'Holbach, author of "Good Sense," etc. A new and improved edition, with notes by Diderot. Translated, for the first time, by H. D. Robinson. Two volumes in one. Price, \$2.00; postage, 24 cents.

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ASTRO-THEOLOGICAL SERMONS. By Robert Taylor. Price, \$1.50; postage, 18 cts.

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BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say that, as these ordering books may not be disappointed if they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDING'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Harding, besides much other very interesting matter.

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1. Astronomical Religion.
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Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

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For sale at the office of the RELIGIO-PHILOSOPHICAL Publishing Association, Post Office Drawer 6325, Chicago. Price 75 cents.

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Mrs. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-11.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by mail, in his office, Merriam Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-16]

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300 1/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

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VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [23-3m]

"GOT THE BLUES."—How often do we hear this complaint made. The reason generally ascribed is that something has gone wrong, but if you will question the patient in regard to health, habits, etc., you will very often find that indigestion is the prime cause; the intimacy of the brain and stomach is very close, and nothing so sours the feelings and disposition as dyspepsia. It is a singular fact that most suicides are dyspeptics. If our nourishment is properly digested the brain is free and unoppressed, and will solve our troubles, pointing out sunshine ahead, and inspiring us to look on the bright side of life; thus it is our duty to guard against this monster—indigestion—and we know of nothing so potent to assist digestion as Coe's Dyspepsia Cure. It has cured some very bad cases of dyspepsia of even ten or fifteen years standing.

HEALING DISEASE IN DUBUQUE, IOWA.—Dr. A. N. Miller has postponed his journey East, which we announced in our last issue. He left here April 24th, for Dubuque, Iowa, at which place he will open rooms for the healing of disease by the laying on of hands. Those wishing to avail themselves of this opportunity will apply during the month of May, as he remains only until the first of June in that place.

JOSEPH FLEMING, DRUGGIST, No. 84 MARKET STREET, PITTSBURGH.—Sir: I take great pleasure in stating that, after having suffered from dyspepsia for about fifteen years, at some periods much more than others, I have been entirely cured by the use of Coe's Dyspepsia Cure. My friends know that of late years my case has been an extreme one. I had great suffering from eating any kind of food, and on an average would vomit about one-third of my meals, in a sour, indigestible mass. When the severe attacks would come, I would lose all strength and be utterly helpless. Some of the attacks would be so severe that for days together I would not retain anything on my stomach, save a little dry toast and tea. For years I knew not what it was to pass five consecutive hours without intense pain. From the time I took the first dose of this medicine I ceased vomiting, gradually all soreness passed away, and flesh and strength returned, and ever since I have been able to eat any kind of food set upon the table. Six months have now passed without any symptoms of the return of the disease. My case was considered by all, even physicians, so marvellous, that for a time it was feared it might be fictitious; but I am now so well convinced, that I have been not merely relieved, but permanently cured, that I can confidently recommend Coe's Dyspepsia Cure to all the victims of dyspepsia.

ISAAC AIKEN.
Late Pastor of the Beaver Street M. E. Church, Allegheny, Pa. 2-6-11

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street.

Hours of meeting at 10 1/2 A. M., and 7 1/2 P. M.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10 1/2 A. M., and 7 1/2 P. M., at Bowman's Hall, 308 Washington St., Milwaukee. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their hall, on the corner of the Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7 1/2 P. M., in Section Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

BOSTON—MELROSE.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free.

Speakers engaged:—Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29.

PHILADELPHIA, Pa.—Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular sessions at 10 A. M., in the same place.

PROGRESSIVE MEETINGS AT NEW YORK.—The Society of Progressive Spiritualists, hold meetings every Sunday morning and evening, in Elm St., No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same hall every Sunday afternoon at 2 1/2 o'clock.

Speakers wishing to make engagements to lecture in Elbtown Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10 1/2, 3 and 7 1/2 o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc. All are invited to come, and make themselves at home.

PHILADELPHIA, Pa.—Progressive Spiritualists hold regular meetings on Sundays in Sanson Street Hall at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2 1/2 o'clock.

VINCENNE, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10 1/2 A. M. Children's Progressive Lyceum holds sessions in the same hall every Sunday at 2 o'clock P. M.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferry & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Sec. Pro. Pres.; Lee Fawcett, Esq., Treasurer; or Dr. Wm. Fitzgibbon, Secretary.

St. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small hall), and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Admission free.

The Children's Progressive Lyceum meets in the same hall every Sunday afternoon, at 2 1/2 o'clock.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Fulton street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

SAN FRANCISCO, CAL.—Mrs. Laura Cuddy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7 1/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Caroline Abbott, developing medium, 300 1/2 State street, Chicago, Ill.

Rev. Orrin Abbott will receive calls to lecture on the Spiritual Philosophy. He will also take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. He is also a healing medium of great power. Address Chicago, Ill.

J. Madison Allen, trance and inspirational speaker, will lecture in Ludlow Hall, 13 in Woodstock, July 4, 8, 15 and 22. Will speak week evenings in vicinity of Sunday appointments, and attend funerals. Address, Woodstock, Vt., in care of Thomas Middleton. Refers to Thomas Middleton or to G. A. Bacon, box 305, Washington, D. C.

C. Fannie Allen, box 70, Rockland, Me.

W. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andrews, Makanda, Jackson Co., Ill.

George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Adeline L. Ballou, inspirational speaker, Mankato, Minn. S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonical Philosophy. Please address him at Rochester, Olmsted county, Minn.

Miss Martha L. Beckwith, New Haven, care of George Beckwith.

Love Beebe, trance speaker, North Ridgewood, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, N. Y.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlgren, Wapello Co., Iowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Haverhill during March. Address accordingly.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro, Vt.

Mrs. H. F. M. Brown's post office address is drawer 5513 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts will answer calls to lecture. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes will speak in Lynn April 1 and 8; in Charleston, Mass., 15, 22 and 29. Address 87 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address, Ypsilanti, Mich.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Mrs. Sophia L. Chappell will answer calls to lecture. Address, Forest, Onondaga Co., N. Y., care of Isaac Farley.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth Child, inspirational speaker, will receive calls to lecture in Ross and adjoining counties, Ohio. Address him at Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill., will answer calls to lecture and attend funerals. Address box 675.

Dr. L. K. Cooney will lecture and heal in Longwood, Chester Co., Pa., and vicinity, the last week in April, and in Wilmington, Delaware, the two first weeks of May. Address, Vandalia, New Jersey.

Deane Clark, inspirational speaker, will answer calls to lecture. Address, Bland, Vt., P. O. Box 110.

Mrs. Jeannette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase lectures during March in Philadelphia. The first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The fifth Sunday in April in Chardon, Ohio. First two Sundays of May in Cleveland, Ohio. Last half of May at South Pass, Ill. Will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Thomas Cook, Huntsville, Ind., will answer calls to lecture on organization.

Mrs. Laura Cuddy's address is San Francisco, Cal.

Ira H. Curtis speaks upon questions of government. Address, Hartford, Conn.

Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Miss Lizzie Doten will lecture in New York during April; in Boston during May. She will not make any other engagements until further notice. Address, Pavillion, 57 Tremont street, Boston, Mass.

Dr. E. C. Dunn will be in Dubuque, Iowa, for the next two weeks, and through the month of July, in Darien, Wisconsin. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker and magnetic healer, will answer calls to lecture. Address Greenwich Village, Mass.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Infinite Spirit God, again we would clothe our thoughts that they may be received by our brothers and sisters who are yet upon the material plane of life, showing them that within our souls there dwells thankfulness and praise unto Thee for the assurance Thou hast given us that we are Thy children—a part and portion of Thee, Infinite Spirit.

We would have them realize the truth that Thou in Thy wisdom hast given unto us the power to manifest ourselves unto them—Thy children who are yet clothed with the material covering, but are unable to see Thee in every form of life. We thank Thee that Thou hast given us that assurance that we have but to aspire for truth and that it shall be opened unto us.

In Thy wisdom Thou hast implanted within us a desire to impart that truth unto every immortal soul. We thank Thee, Infinite Spirit, for the blessing and the privilege of manifesting ourselves to those who are yet groping their way through the, to them, dark and dismal paths in which Thou art leading them. We thank Thee for the assurance that in time they will be brought to see all things in their true light, and that we all will be enabled to pluck from the rosebush of life the flowers unpierced by the thorns thereof. Step by step, precept upon precept, Thou art manifesting Thyself more fully unto us, leading us, and opening unto our once obtuse vision, light, purity, and love.

QUESTION BY P.

Q. Is the man now living who will construct a machine which will take electricity or magnetism from the atmosphere without exhausting metals or acids, and make it a motive power to the extent that it will take the place of steam for that purpose; and will he use the means arising from the invention for the spiritual cause?

A. No one man will accomplish that object, if it is ever accomplished at all; but ever is an eternity—a long while. That it may be consummated remains for the future to develop. We cannot see the man who will accomplish the object which the question seems to demand. Spiritualism is something that will take care of itself—devise its own ways and means, and accomplish its own desires and objects.

QUESTIONS BY CAGWIN.

Q. Who and what am I—known as Cagwin?

A. From the question we would say that you are an individualized being, and have passed through many sore trials. They have made such an impression upon you that you are led to make the inquiry. We would say that you are an individualized immortal soul, or being, known by the name of Cagwin, from the fact that that was the name your parents bore, given as a lawful inheritance unto you. We would say, further, that although your experience has been severe, yet we would not have you lose sight of the great object to be attained, that is, to make yourself more fully understood, and thereby obtain a greater share of happiness. I see that you are kind, good and noble-hearted, yet are not appreciated by the world.

Q. Will my spirit be individualized after passing from mortality to immortality?

A. We would infer from the question that our brother desires to know if upon the spiritual plane of life he will be an individualized being, and retain consciousness of his individuality upon the material plane. We would say most emphatically that he will. We can speak from experience, for we once lived upon the material plane, and passed from the material to the spiritual, and we still retain our individuality, and also a perfect remembrance of our experience upon earth.

Q. Matter being indestructible, is that part which now composes the body absorbed by the spirit at death, or is it, launched into the great ocean of matter?

A. My brother would know if his spiritual body is to be composed of that which he now occupies as his material body. In other words, if that material body will be necessary for the perfect organization of his spiritual existence or body. We would say that your spiritual body is now covered from your external senses by an external form. You take cognizance of things while upon the material plane through the material organism, yet it does not follow that there is not a spiritual organism or covering back of the material, and in that will the permeating life principle manifest itself to you upon the material plane, both through the spiritual and material. At death there is a dissolution of the material only; the spiritual with the life principle passes upon the spiritual or second plane of existence. That material body, good, it is true, into the great world or ocean of matter, quickened and brought into action by the pervading spirit which you term God.

Q. Does not our early education have much to do with regulating our lives?

A. Certainly it does, from the fact that if you educate a child to be in constant fear of something, or somebody, it will take centuries to obliterate or erase that feeling so permanently fixed in childhood. It is a source of more or less unhappiness; while on the other hand, if children were educated to look upon all things that they find in the universe as being in accordance with the great positive Mind for their development and unfoldment into a higher form of life, it would not only add to their happiness, but the happiness of all who may know them.

Q. Can we really know of immortality from experience?

A. The question of immortality upon earth is settled from the fact that we have an existence after death. That existence must, of necessity, be immortal, yet it is a query in the minds of some, whether or no, in the great ocean of time, individualized men lose their identity, or are swallowed up in the great ocean of spirit, to be passed through another experience upon earth—if not upon this planet, upon some other one similar to it. We know of none who have ever yet reached a point of perfection in which there was nothing left for them to more fully understand. We believe that it is in eternal progression including all time. When you say all time, that signifies eternity.

Q. Would it not be better to put a mark upon Jeff. Davis, as they did upon Cain in Bible times, than to hang him?

A. We would say to our brother inquiring, that our brother Jefferson Davis has his mark upon him already, whether recognized by those that do not know him personally, as the cruel Jefferson Davis. Yet the consciousness within himself that he is the

one looked upon and despised by so many, is a sufficient mark for him. Now for a moment, let us consider the question in accordance with theological ideas, that the birth and crucifixion of Christ was necessary for the salvation of the world. Was not Judas, his betrayer, just as essential to accomplish that end as Jesus himself; was he not necessary to be the betrayer and give him into the hands of the Jews, so that it might be fulfilled which was spoken by the prophets? Now we will say, if freedom was necessary for the salvation of our colored brethren, then was not Jefferson Davis necessary in his position as well as Abraham Lincoln in his—both brothers, and children of the one parent, God. So we would say, brother Davis, brother Cain, brother Judas, and brother Jesus, we thank you for fulfilling your missions in the past, and look upon you all as being in accordance with the will of our father God.

Q. What is meant by "Thy will being done on earth as it is in heaven?" We notice discord and confusion upon earth; are we to infer that it is the same in heaven?

A. When that prayer was given, people looked upon heaven as being a place of perfect happiness, and they desired that earth life might also be a scene of continued happiness, yet their powers were so limited they could not conceive of the will of the Father being done on earth, except it brought happiness. His will is done alike in heaven and on earth, or on earth and in heaven, and out of that which is seeming darkness shall He bring light unto you. Happiness is a place. Heaven is a place; yet those places are within the human soul.

APRIL 9.

FRANCES STEPHENS.

I want to tell you that I am afraid if I commence I shall talk longer than is agreeable. I will be as brief as possible. You know that it is very natural for woman when she commences to talk to say a great deal before she is aware that she has talked much, or whether it means anything or not. I want to say this right here, because I think that woman is wronged in that sense. Man will go to work and by actual labor and experiments arrive at a conclusion, and correct idea before he will be convinced of a thing. A woman, by her intuitive faculty reaches the result without that experiment; and because she can arrive at conclusions, it is said by men that she jumps at them, and from the fact that she jumps at them you do not know whether it is so or not. If men and women would follow out their first impressions closely, they would save themselves a great deal of trouble. In waiting to get something more substantial they lose the first impressions, which are the best.

I do not know but in waiting to manifest myself to you I have lost the best part of what I would say, but if I can give enough for you to recognize me, whether I say all that I intended to or not, I shall be satisfied.

My health was very poor before the birth of my child. At the time it was born the physicians, as well as my friends, supposed that I was in a safe condition, but after I had rested twenty-four hours I was taken worse, and died in a short time. I wish to speak of this in such a manner that by giving these particulars my friends will be more sure that it is me.

I left three boys. My babe is now with me. It lived only about one year after I left the earth. Grandmother Rachel told me as soon as I came here that she saw that I was coming here a few weeks before my sickness, and tried to tell me that I was coming to her—tried to warn us, in order that we might be prepared, or perhaps do something by which I might be saved, if we knew the danger that I was in. By our not being able to understand the laws by which she was trying to manifest herself to us she was unable to aid or warn me. You will remember the manifestations to which I refer.

My name is Frances Stephens. I was in Marietta, Iowa, when I died. Before that I had lived in this State. I have been here in this city many times. I want George to read this letter, and I want I. to read it too. I speak of them because I would like to have them give more attention to these things. I wish I could tell you how it is that I talk to you, but I cannot do that. I can only say that I can talk. There are a great many who come here and tell about being perfectly happy; but perfect happiness I have never found yet. It may be that others have, but I have not. [Pausing.] My friends, I seem to hear you say, will you not come to us often? I will do so.

ELLA McMASTERS.

I just want to say that Ella McMasters is well this morning, and has been ever since that time when she was sick and died. I just want to tell my name, and how old I was. I was just a little bit more than six years when I died, and it is not a year since. I want to tell you that I am happy—then you will be resting. [Hesitating.] [You mean their minds will be at rest.] No, I mean their hearts will be at rest. Don't you know that when you cry your heart comes right up into your mouth? When they know that I am happy they won't feel bad any more. I know where I am. All my folks live in this city. I know all about them. Good bye, ladies.

CARROLL WHITE.

The spell is past, and I will now say what I desired to say at first. Mother, you know I was weary of life. You know my soul was estranged from earthly strife or joys, and that earth possessed not one single attraction for me. You know, too, that from childhood, disease fastened itself upon me, and all the while that I staid upon earth my spirit was sorely tried. You know how recently I parted from that body. I wished that God in His mercy would see fit to take me from my earthly frame, that I might rest either in the grave or in heaven—any place, I often said to you, where I can be free from this body, will be preferable to the condition that I am now in. Now that I am free I want to tell you of the happiness that I enjoy. You know you often said to me, my dear boy, sweeter will be your rest for the suffering through which you have had to pass while here. Perhaps it is from that suffering that I feel as happy as I now do.

I know you will be glad to know that I am happy, and in possession of a healthy organism. When I say that, don't think that I mean just while I have possession of this organism through which I am speaking to you. I mean my own, when I am away from this medium. I am healthy and well, day in and day out—weeks and months—and I believe that I shall continue so for years to come. I want you to know that I am in that condition; and better than all else, I can tell you of it and give you an idea of the place where I dwell. Father is already here, you know. In time he will talk to you. He does not feel to say anything to you at this time. He says mother can tell all my feelings as well as I. I should express them here.

Mother, everything seems very beautiful and perfect here. I see everything just as I saw it upon

earth. We have all that you have, but I see them internally instead of externally—things do not have an ugly, rough covering. You would ask me, mother, if we have streams or bodies of water here, and shrubbery, forests, flowers, birds, and all those things that you love so much. Yes, we have them, and they are just as perfect in body as those upon earth. Our trees have no rugged bark to protect them from the elements by which they are surrounded. Things do not grow old here. Old men and women after coming here assume a youthful appearance, and have nothing that bespeaks their years of toil or sorrow they spent upon earth. I have noticed, too, that those children who came here when they were small, have become developed to manhood and womanhood. The accumulation of knowledge does not make them grow old. Now, from what I have said you have a correct idea of the place where I am, and the place where you will come before a great while. When I say a great while, mother, I do not mean that it will be within a few months or years—that is what you would call a great while, but if it be eighteen or twenty years it is but a short time to us here when we think of eternal life or eternity. Although I suffered very much while upon earth, I have now reached a place where there is no suffering. Don't cry if some of our folks say that you are insane, and think that you don't possess the same reasoning faculties that you once did. Remember that father and Cora will be with you at all times; then you will not cry at what they say. Do not condemn them. They must ascertain something about this philosophy before they can believe it.

My name is Carroll White, of Springfield. You may send this to my mother, Cordella A. White, Springfield, Mass. I am happy that I have succeeded in saying what little I have to you. Mother, I will continue to be with you, and I know that God will bless you. I am your loving son, Carroll.

QUESTION BY GEORGE MORGAN.

Q. Do spirits rest as well as act?

A. It is hard for individuals while upon the material plane of life to make a distinction between the spirit and the covering of the spirit. The spirit is never weary. It is only that through which it manifests itself to you that becomes tired and needs rest. The spirit has a covering upon this plane of life as well as upon yours. That we should require rest would not be at all strange, for remember that we have bodies as well as you, although not like yours or those that we once had—subject to disease and change. Those were subject to change, and they passed through what you call death, wasting away by disease, but ours don't. Bear in mind, my friend, that although we are upon the spiritual plane, yet each one of us has a form corresponding in every particular to the form that we once had; the form that we now have is given us so that we may be recognized by one another.

When persons arrive at that point when, in speaking of friends that have left the material plane of life, and entered upon what they now call the spiritual, they are enabled to recognize them as individuals, then the feeling of wonder and astonishment at our manifesting ourselves to them will have passed away. When you look upon us as possessing power equal unto yourselves, then you will readily perceive that we can accomplish something while upon the spiritual as well as upon the material plane of life.

WILL CAMDEN, OF BROOKLYN, N. Y.

What is that I hear? [Spirit listening with his hand behind his ear.] [It is a man calling straw, to sell in the street.] No, he is not calling straw, but—[imitating]—c-h-a-r-c-o-a-l. Well, don't this beat the devil! [Examining the room.] How do you do, old lady. [To a lady present.] Come here, I want to tell you something; when I came here the first thing I heard was a man screaming c-h-a-r-c-o-a-l! c-h-a-r-c-o-a-l! We don't burn charcoal where I am. Well, that is the first thing I heard when I got this medium's eyes open. Then I looked all about and spied you. Ho! ho! [To reporter.] Now you take the scratch while I talk to this woman. If I don't look out I shall get tangled in the medium's hoops. [Don't you wear hoops?] Good heaven, I hope not. [Then we are to suppose that you are a man.] Well, I should be if I had a man's body to speak through; when you take possession of a woman then you have to be a woman. There is where the joke comes in. Ho, ho, ho! Do you ever expect to make sense out of that? [Looking at the short hand notes.] By the way, I shall have to talk sense to you, or you will not be able to. Well, now, to come right down square to the work, I will tell you what I want. I want to write to my folks, and they are good folks, too; they belong to the church. I did not belong to the church, and they never expected anything better of Bill than that he would go to hell. They believe that evil spirits can come back. Well, then, I give the devil more credit than I do God, because we, being evil, are permitted to come back and talk with you. I tell you I am not in hell, nor am I half as near it as I was when I was with you folks who preach hellfire, brimstone and damnation right into us during your protracted or contracted revival meetings. I used to go to those meetings, and they got around me and tried to persuade me to get religion, hunt up Christ—seek him. Well, I concluded to do so. I got down on my knees in this way—the medium got down upon her knees, and placed her elbows on her chair, and put her hands over her eyes, and I looked for him some time, but I could not find him. [Still on her knees.] Well, now, you know that it is the most natural thing in the world to peep through your fingers—so I peeped through, and there stood the good brothers and sisters, sighing and sobbing, and saying amen and glory, and glory and amen. Well, I guess if there was any devil, he took possession of me then, so I got up [getting up] and told them right square off what I thought of them—right before the whole meeting. I told them that I got down there on my knees to find what they said was to be found, and not finding it I then did the most natural thing in the world; I looked through my fingers and saw them all getting around me to love me when I had found Christ. They did not know that I could not find Christ—had given it up, and was seeking them. Well, that was so, and I got up and told them just how the case stood. Why, there were women there that pretended to have found Jesus Christ, that came right up to me, put their faces close beside mine and sighed, and took on and loved me. Why, if any other women should do such a thing in any other place they would call them low women, street walkers, free lovers, and everything they could think of. That would be the Christ coming out of them. I told them all that and more too. Well, a while afterwards I was taken sick; my friends called the doctor, and they did everything they could for me. It was no use—they saw that I must die, so they sent for the minister. He told me that I was a great sinner, and said now, brother, if you had only found Christ, then you would have been all right. I told him it was no use in my trying to find God if He would play

hide-and-go-seek, because He knew all the good hiding places. He says, Will, I am afraid you will have a hard time, you had better make your peace with God; and I said, I tell you, and God will bear me witness, that I never had the least trouble with Him in any way. Never being at odds with Him how could I make up with Him? I stood strong right there until the day I died; and when I died, or went out of the body, they said if I had only found Christ and been convinced of my sins, why, they could have let me go a great deal easier. Now you see that being the case, don't you suppose that they will think that this comes from the devil?

I want to say this—if the course I took sent me to the devil, and the devil has so much compassion within his breast as to let me come back here and say what I have said, why then I say three cheers for the devil, and I shall go for him every time. I say go it, old fellow, and get all that you can on your side.

Now, it was no use for me to seek God, if He is all powerful, could make us and make Himself out of nothing, and had the privilege of dodging into all the good hiding places. Now I want to tell you that your idea of seeing God and the devil is just about as ridiculous as the idea that I was going to find God or my Saviour, by getting down on my knees before all of you, and making pretensions that I had found Him.

You think that I am with the devil. You said that the devil would claim me when I died, for if God was going to claim me I should feel willing to seek still farther for Him. I tell you if I am with the devil, I am very well satisfied to remain with him. Now let me tell you—for you may as well see right where you stand first as last—I know that you do not see God nor the devil. You have been most wonderfully deceived by your fine silky preachers, and made to believe that what you were looking for, God and the devil, was there. Now when you come to get over here, you will find that you have been terribly duped. [Spirit paused and nodded the medium's head in the affirmative and negative, as if talking with other spirits. We asked what they were talking about, when the spirit replied:] There is a lady here that don't want me to talk in the way that I do, but I tell her to let the confounded ministers and their miserable sophistries catch it; it will do them good. Since I died, or rather got out of my body and came over here, I have the best chance in the world to see the preachers and brothers and sisters, the whole caboose of them, and I would tell upon them now, if it was not for making them so confounded ashamed that they would not know where to put their heads. I will tell one thing. You remember the second revival that you had after I went over, and you remember where the elder staid all night. The minister staid at our house, and you thought it was kind of strange that the elder did not stay, too. Well, I saw the reason why he did not remain with us. I am not going to tell why he did not—it would make you blush. You smoothed it all over, and said that he was chosen of God to preach, and if he erred, why he was human. Well, if I erred, I was human, and if you err why you are human; and I am inclined to think he was human. That is where the matter stands. Now you see I am not as bad as I might be, considering that I am with the devil, for I was I would come right out and tell the plain facts about them all, but you see I have a little compassion.

When you ministers come here you will find no chance for deception; for if you lie in your souls it will show itself upon your faces. There is nothing here thick enough to cover it up; we see things internally as well as externally. I told grandfather that I would be careful about telling names, but I'd be blessed if I would not tell the truth. He said, now, Will, it is not worth while to be telling things to make unpleasant feelings. Well, I have not told anything to make such feelings, but I will tell you if you don't want me to tell what you do, then you see you must not do anything but what is right, and then you won't be ashamed to have it all told. If you did not take so much pains to hold yourself in the church, I would not care anything about it. It is just like a person dressing up, with nice clothes outside, while on the inside the garments are all rag, jag and bobtail. Now I am going. I have had a first-rate time, and told you just exactly what I thought, and let you know that I can come, and that I am not in hell; and I hope that it will be a consolation to you to think that I am not there. After a little while rolls around—a little while to me, but a thundering long while to you—you will find that your fine church theories did not send you into a fine heaven all paved with gold, with oceans of diamonds and pearls, and angels and archangels, and cherubim and seraphim, and every such thing you can imagine, with reserved seats for yourselves on the right hand of God. You will find that you are in just such a place as I am in, and maybe it will not be quite as good. Maybe you will feel so bad to think that you have conducted in the way you have, that you will want to go into some corner so as not to be recognized. I should not wonder if you got right there, if you don't try to open your eyes soon. I have talked in the way that I have for that very purpose—that you might begin to see right where you are. I was not going to smooth matters off, but let them go right square along, and hit just exactly where they will. Do you wonder where the medium is while I have possession of her? [Yes, explain it if you will.] She is here in her body. It is like this: you know that your head don't grow any larger because you get new ideas. There is always plenty of room; yet your storehouse is not increased in size. There is plenty of room for her and me too, but you see if we both had our ideas at work at the same time, I would be checking her up and she would me. It is kind in her to keep still a little while and let me talk. Let me ask you if anybody takes your paper in Brooklyn, New York? [Yes.] Well, I will tell you what I will do. I will just say—don't put me down William or Bill, but Will Camden says that when he took possession of this body he felt happy, has felt happy all the time, and is going away happy, and if what he has said don't have a good effect upon his folks, he is happy still. I would tell you just where to send this if it was not for grandfather. He says, Will, never mind, you have said what you wanted to. Would you take his advice? [We don't like to say.] The old gentleman is pretty good. I guess I had better let it go until the next time I come, and then I will send my letter right square smack to you. Good day. I hope you will have a nice time when you come over on our side.

ANNA LARKINS.

Perhaps you will think me selfish, still I cannot help thinking that it is quite as well when we come here not to say much in regard to the past, and gloomy prospects for friends upon earth. It will not change matters at all. I am very well contented with all that I find here; and if I could in any way repay these friends for this opportunity of talking, I would gladly do so. The *modus operandi* by which spirits or departed friends return to earth

I do not understand, but you will find it is no fal-lacy. There is more truth in it than I had supposed, and more than many of you will care to admit. If you could see just as I do in regard to it you would not have any fears of its injuring you either mentally or pecuniarily.

When you acknowledge that evil spirits do come to earth and influence its inhabitants, you have acknowledged the phenomena, for none are altogether good. Now when they talk to you about being beset by evil spirits, and that they will take away your happiness, say to them that your assurance of the presence of the friends who have passed the fiery ordeal, death, gives you a strength that will enlighten not only your mind but the minds of those friends that come around you, whenever dark or evil. I did not intend to say a great deal in regard to this fact when I came here. I only wished to say enough so that you might know certainly that I could come and manifest myself. My name is Mrs. Anna Larkins, and this is intended for I. C. Larkins.

Now you may think that I have not had to exercise myself any to say what I have. Be that as it may, I have said what I intended to. I possess the same independent spirit that I ever did. If you feel disposed to arrange matters so that I can speak to you at home, I will come—if not, very well. My existence will continue just the same.

ALEXANDER WORCESTER.

How in thunder does that woman who has just spoken expect her folks to get her letter? She went off without telling where to send it. Now, my friends, after taking all the trouble to come near enough to you to hear the noise, din, bustle and confusion by which you are surrounded, I think that it is best that you should meet me half way and say, not in words but in deeds, that you are glad that I did come; and inasmuch as I have come, that you will give me a chance to come close to you in my own way. I cannot tell you how to do so as to let me come. If I had had the responsibility of closing up this medium's ideas or mind, perhaps I could tell you. [Did you find her senses sealed when you took possession?] Yes, perfectly. I suppose it was done by those who give us this opportunity. It is just like this—we pass through, one after another. After one has gone, that leaves room for another. I cannot tell you how it is done, but I will direct you to just gather yourselves around that little table that stands there under the looking glass in the sitting room. Set it out pretty near the middle of the room, and I guess you had better put your hands upon it. Sit perfectly quiet, and don't feel afraid that you will fall. Don't feel bad, that will spoil it all. Don't fasten your minds upon me, uncle Merrill or little Kitty. We will come and do the best that we can. Please send this to my brother in Terryville, North Georgia. His name is Rufus Worcester. I am just the same as ever, your brother Alexander.

IRA COOK.

Madam, if you will be kind enough to say that Ira Cook is happy, although not in heaven, you will oblige me very much, and bestow a great favor upon my family. I make this announcement that you may know that I am not of earth now. I have entered upon another plane of life—whether it be a better one than the earth plane I have yet to learn. That is all I have to say. Good morning to you.

ABBY.

Dear sisters and brothers, to please you I will say a word or two through this organism, and tell you that there is much of real happiness upon earth as well as upon the spiritual plane. I am happy, but I see those who are not so, and I feel it is because they have not set their houses in order interiorly, for if they had there would not be a nook or a corner that needed their particular attention. Not needing their attention, they could go about at will and enjoy everything that is to be enjoyed in the house. When you arrive at that point you will realize what I now do. That is, as I said before, happiness. I see some persons that are happy on earth—just as happy as those that are here. I see persons here with a discontented nature, who are not happy. Be content and look for happiness on earth; feel that you have it, and do not look ahead to the time when you shall leave earth to find that treasure. To all of my relatives, friends and acquaintances, let me say that I am ever the same Abby. I have friends here in your city and in different places. I have one sister whose health is so poor that she thinks when she comes upon this plane she will be very happy. Well, dear sister, the laborious part of your work will be done, but methinks after you reach this side you will say how much good I might have done had I remained, that would add to the welfare of my family. Then I will leave it for you to say whether or no you will experience perfect happiness. Your loving sister, A.

Letter from L. B. Brown.

EDITORS JOURNAL: Observing in your paper frequent and urgent calls upon the friends of progress and religious reform to organize in local, State and national organizations, I beg leave to add the weight of my experience to the many reasons already offered.

We have had an organization here, under the statutes of the State of Michigan, authorizing the organization of "religious societies," for more than a year; and as such have been able to sustain courses of lectures, from time to time—say, at least, four times a year—from some of our ablest and best speakers and mediums.

Our society is not large, numbering not over twenty-five in all, but very harmonious. At our last annual meeting, on the first Sunday of January last, the old officers, with one or two exceptions, where former officers had removed, were re-elected.

The present officers of "The Circle of Spiritualists of De Witt" are: L. B. Brown, President; Miss Ella Williams, Secretary; Mrs. M. M. Brown, Treasurer; Jos. E. Williams, F. R. Reid, Esqs., and Mrs. J. Butterfield, Trustees.

Allow me, through the channel of your paper, to urge upon the friends of religious reform—Spiritualists in particular—the necessity of a State organization in Michigan; and to this end I would call special attention to the article of Bro. Selden J. Finney with regard to a State Convention. Let the friends of the cause move at once, and they may be assured of the co-operative action of

Yours, for the cause of human elevation and progress, L. B. BROWN.

De Witt, Mich., April 29, 1866.

"Are you still in the land of the living?" Inquired an aged man of an aged friend. "No; but I am going there." This world is the shadow; heaven is the reality.

The highest inhabited place on the globe is the Posthorns of Anconero, in Peru, which is nearly 10,000 feet above the sea.

Dr. Evans, the American dentist in Paris, has been appointed dentist to the Prince and Princess of Wales.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dew
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hue;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or enlivened one pain,
O who shall say that it has lived in vain?"

A Sad Story.

BY MRS. H. C. GARDNER.

Something dreadful has happened of late,
It shadows the place like a cloud;
Let no whisper the story to you,
I'm ashamed to tell it aloud.

Half a dozen young boys who had friends
And homes that were pleasant and bright,
Have been tried in the law-courts for theft;
Alas, what a pitiful sight!

Shall I tell how these boys, step by step,
Have come down to crime and disgrace?
The first step was straying from home
With the bad, wicked lads of the place.

At evening, when home should have been
Their refuge and happiness sweet,
They would steal from their father's lounge
To the stores, or to play in the street.

Soon they lingered awhile by the doors
Of the drinking and billiard saloons,
And they hung round the low singing clubs
To catch the coarse words and the tunes.

By little and little they lost
The fear of the law and its might;
Every day they grew bolder in crime,
More reckless and daring each night.

Now, locked in the prisoners' cell,
If their words to you hearing could come,
I am sure they'd count on being
"Boys, spend all your evenings at home!"

Enigmas, Charades, Etc.

CHARADE.

When winter storms have howled around,
And robed the earth in purest white;
My first with gay and joyous sound,
Oft breaks the silence of the night.

But when old Winter's run his race,
And Spring comes on with smiling face,
The wren will to my second repair,
And fix her habitation there.

My whole, I'll have you now to guess,
'Tis a young, gifted poetess.
April 14, 1866. S. B.

Answer next week.

A TRANSPOSITION.

I asked my trises what her favorite moep was.
She replied, *Goldsteern*. I told her I preferred
Athianah by *Holdecrann*. I added that there were
beauties in the *Avern*, but I liked the *Sellb* by *Oep*
much better.

Answer next week.

WORD PUZZLE.

I am composed of ten letters.

My 1 is in June, but not in May.
" 2 " cool, but not in warm.
" 3 " hoe, but not in rake.
" 4 " mine, but not in yours.
" 5 " make, but not in have.
" 6 " cat, but not in dog.
" 7 " you, but not in me.
" 8 " hat, but not in cap.
" 9 " then, but not in now.
" 10 " Will, but not in John.

IRENE C. WOOLLEY.

My whole is the name of a pioneer lecturer.
Washington, Iowa, April 20, 1866.
Answer next week.

ANAGRAM.

The following letters comprise the name of a
post town in the State of Pennsylvania. What
is it?

o o o e c h h n n k s

Chicago, April 18, 1866. J. M.

PUZZLE.

Find four American legal coins, which, when
added up shall amount to fifty-one cents.

Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC.

Answer to Charade.—Springfield.
Answer to Anagram.—

But happy they, the happiest of their kind!
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings
blend.

Answer to Riddle.—The whale that swallowed
Jonah.
Answer to Mechanical Problem.—Four and nine-
tenths miles per second.

MAGGIE E. LANE, of Chicago, sent the first
answer to Charade.

LIZZIE GOFF, Dundee, Ill.: Your answer to the
anagram is correct. The answer to the riddle is not
right, as you will perceive. We do not see that the
anagram in No. 4 was misspelled.

What Would You Do?

I saw, the other day, two girls who were not the
best of friends. Their names were Clara and
Fannie. Clara had evidently some cause for anger,
whether real or imaginary I do not know.

Fannie asked Clara some question which I did
not hear. Clara replied in a very boisterous man-
ner, "Don't speak to me! I hate you, I do! and I
never want you to speak to me again—I'll not
answer you if you do."

Now, children, I will not tell you what reply
Fannie made, but I wish to know what you would
have done.

A Few Words to Our Children.

Take good care of yourselves, children, for upon
this depends your own comfort, and the happiness
of those about you. This injunction may seem to
imply the right to disregard the rights of those
about you. Not so. In taking care of ourselves
we often save our friends much trouble. Then
again, if we are unjust to others we wrong our-
selves. If I speak ill of you, if I deal unjustly by
you, I wrong myself far more than I do you. If I
steal your purse you have lost only your money;
but I have lost my self-respect. No one may know
that I am a thief; but I know it, and go where I
will the thought of my wicked deed goes with
me, and makes me very wretched. You may soon
get money again, and forget your loss; but I have
made a scar upon my soul that I see, and all the
angels know it is there. If you are selfish, the
wrong is not to others but to yourself. By giving
the easy chair and the most comfortable corner to
a person who is old and infirm, you are doing a
good deed that will make you better and happier.
I like to see those who are rich divide with the
poor, not altogether because it makes the poor
richer, but because it makes the rich better.

I knew a little girl, Carrie Lewis; her father was
rich, and she was his only daughter. She had all
the fine clothes and money she wanted. One day
she said: "Do you know, mother, what will make
me happy?" "No," said Mrs. Lewis, "what is
it?"

"Father has given me twenty-five dollars to
purchase some furs. I do not need them, and I
want to take the money and get some clothes for
Mrs. Raymond's children. I know it will make us
all so happy to see those poor children clothed so
they can go to school this winter." The clothes
were purchased, and Carrie wore instead of furs
a little wool scarf of her own knitting. She is an
angel now. Do you not suppose she is better and
happier in heaven for doing this noble deed?

Little Freddie Lucy kisses ladies who have no
"little boys," "because they are so very poor." The
little fellow fancies himself a benefactor, and so
he is, for who is not blessed by his childish affec-
tion? Freddie, too, is happier by his contribution
of kisses to the childless.

Take good care of your health. This is a duty
you owe yourselves and those about you. Girls are
much in the habit of disregarding this command.
I have seen them out this past winter in low-neck
dresses, short sleeves and thin boots. Ask the
little foolish things if they are comfortable, and
they will say "no." Then why do they dress so
badly? Why just because some one else has—that
is all. Supposing some simple-minded girl should
cut off her fingers, would you do the same thing?

It would be quite as well as it is to destroy your
health by tight lacing or by any other means. Late
suppers and unventilated bedrooms, hasten
people to the grave. You owe it to yourselves and
to the world to take the best care of your bodies.
People who have gout, dyspepsia, or consumption
are fretful, nervous, unhappy, and they often make
those about them very uncomfortable. Besides, if
you are diseased you will never amount to much
intellectually. A poor body is not a good work-
shop for the spirit. Now I will conclude this letter
by repeating my command, take good care of
yourselves. Be kind and just and generous.

FRANCES BROWN.

"Lilla Died Yesterday."

A few days ago a dispatch was passed along the
wires by God's swift-winged messenger, and it told
me "Lilla died yesterday." That was all. The
afflicted mother who penned that dispatch had lost
the angel of her household. Had lost, did I say?
No, not lost. The mother had entered the vestibule
of the spiritual temple, and had caught faint glim-
merings of the living glories farther on. She had
something more than a dead faith, but she lacked
that wholeness which knowledge alone can give.
She saw as through a glass darkly. Light was in
the clouds.

On the evening of the day when the dispatch
came, I found myself on the elegant cars of the
Chicago and Northwestern R. R., on my way to
Jefferson, Wisconsin. The widowed mother never
before felt my coming so precious to her. The
spirit of Lilla, after seven years and seven days of
earth-life, had flown to the arms of her father, who
had been suddenly killed before the birth of this
precious child. The mother's faith was
strengthened by my assurances of positive knowl-
edge of her child's immortality. All that was
mortal of Lilla lay on the bed ready for her coffin.
Never was mould more perfect. Had I possessed
all the power of the best artist to execute, I could
not, with the marble before me, have changed one
feature. Her form was perfect. The seal of
divinity was stamped so plainly that death could
not tear it away.

Mr. Rogers, late chaplain of an Illinois regiment,
from Lake county, now settled at Jefferson, Wis.,
came to attend the funeral. He is a Universalist,
more than half spiritualized. He is good, genial,
humane, practical, liberal. His discourse could
hardly have been improved. He said he knew Lilla
was with her father and little brother, gone before.
He repeated the blessed assurance again and again.
I was glad to learn that Mr. Rogers is doing a good
work in Jefferson. It is the county seat of Jeffers-
on county, and his church is the most influential
of any there among Americans born.

How plainly the influence of Spiritualism is felt
everywhere upon the religious minds of those
interested in, and belonging to, other churches.
Thousands believe and would investigate, but are
held back by their relations with the churches to
which they belong. Yet these new and beautiful
truths are infectious, and pervade the moral atmos-
phere around us. I discover the gradual change
they are bringing around, wherever I go.

May it soon be the mission of the electric fluid to
herald the glad tidings of "Born to higher life,"
rather than "Lilla died yesterday."

SETH PAINE.

TELL YOUR MOTHER.—I wonder how many girls
tell their mother everything. Not those "young
ladies" who, going to and from school, smile, bow,
and exchange notice and *cartes de visite* with young
men who make fun of them and their pictures,
speaking in a way that would make their cheeks
burn with shame if they heard it. All this, most
incredulous and romantic young ladies, they will
do, although they gaze at your fresh young faces
admiringly, and send or give you charming verses
and bouquets. "No matter what other girls do,"
don't you do it. School-girls, flirtations may cost
disastrously, as many a foolish, wretched young girl
could tell you. Your yearning for some one to
love is a great need of every woman's heart. But
there is a time for everything. Don't let the bloom
and freshness of your heart be brushed off in silly
flirtations. Render yourself truly intelligent. And
above all, tell your mother everything. "New,"
ashamed to tell her, who should be your best friend
and confidante, all you think and feel. It is very
strange that so many young girls will tell every
person before "mother," that which is most important
that she should know. It is very sad that indiffer-
ent persons should know more about her own fair
young daughters than she does herself.—*Fanny Fern.*

CHILDHOOD.—Happy season! No clouds over-
shadow the youthful brow—the child glances not
at to-morrow; in the present is the embodiment of
all its aspirations and hopes. As the bee gathers
honey from every opening flower, so the little
child gathers pleasures from every passing event.
The trials in after years seem as nothing in com-
parison with their own petty annoyances and
grievances, which for a while throw a gloom over
their little sports until dispelled by the sunshine of
an experienced guide. Children, like flowers, thrive
and flourish in a genial atmosphere. As the heavy
gale will crush the tiny blossoms, so will harsh
words compel the sensitive nature to shrink with-
in itself, thus destroying the fresh outbursts of child-
ish enthusiasm; for it is from the pure originality
of the expression of a child that we obtain the
inner workings of the youthful mind, which is
easily moulded for good or evil, according to the
influence by which it is surrounded.

Alas, little ones, seek not enjoyment alone, but
mingle "wisdom with mirth."

"I don't miss my church so much as you sup-
pose," said a lady to her minister, who had called
upon her during her illness. "For I make Betsey
sit at the window as soon as the bell begins to
chime, and tell me who are going to church, and
whether they have got anything new."

Brave Kitty.

It was a hot July afternoon. Scarcely a breath
stirred the maples, which extended their loving
green arms around the schoolhouse, and tossed
their leafy fingers into its windows. The large and
busy schoolroom, too, was still. But a moment
before it had been a noisy place, the voice of a
hundred scholars; but the tinkle of Mr. Snow's
bell had silenced all, and now everything in the
school and classroom was very quiet. Ponderous
lexicons, and well worn grammars were pro-
duced from the polished desks, and young heads were
bent thoughtfully over puzzling lessons. Nothing
was heard but the soft rustle of leaves, and occa-
sionally the scratch of a pencil, as it obeyed the
active brain, in working out some difficult problem.
Suddenly the Principal's voice broke the stillness.
He spoke sternly, for a rule of the school had been
broken, and he was very strict. On one of the
front desks lay a massive Latin dictionary. Now the
rule was that no scholar should leave a book on her
desk when school was dismissed at noon; and if
he did so, her report for the month bore disgrace-
ful traces of her careless disregard of the regula-
tions.

"Young ladies," demanded Mr. Snow, "whose
book is that?"

Several boys answered, "Mary Tilden's."

"Mary Tilden is absent, is she not?"

"Yes sir."

"Who sits with her?" inquired Mr. Snow.

"Ada Wheaton."

"She is in the classroom. Miss Nannie, will you
call her."

Ada came trembling, for such a summons gener-
ally portended a scolding, such as Mr. Snow knew
well how to give.

"Miss Ada," queried the teacher, "is that Mary
Tilden's lexicon?"

"Yes sir."

"That is sufficient; you may go."

The scholars resumed their studies; some rejoic-
ing in the disgrace of a classmate, whose excellent
abilities made her an object of envy; and some
pitying her thoughtlessness. One might have been
observed bending over her algebra, with a troubled
besides her eyes, as before her. At length she
pushed the book aside, and drawing towards her a
slip of paper, wrote upon it, "What shall I do,
Carrie? I am almost sure that I sat down in
Mary's chair before school, this noon, and that I
took the dictionary out of it, and put it on the
desk. Had I better tell Mr. Snow?" Then push-
ing the little note towards her seatmate, she
awaited an answer. It was not very satisfactory.
Only, "Do just as you think is right, Kitty." The
afternoon wore on, and four o'clock came. The
bell struck, books and papers were hustled to their
places, and the scholars departed. All save one.
Kitty remained alone with the stern principal.

Very stern he looked, but Kitty was brave. Advan-
cing to the desk she said softly, "Mr. Snow." He
raised his eyes from the composition he was
correcting, and fixed them on her. Keen black
eyes they were, but she did not quail.

"Mr. Snow, I don't think you ought to spoil
Mary Tilden's report, but mine."

"Young lady, why so?" Mr. Snow was thoroughly
interested, for Kitty was one of his best scholars.

"Because, sir, I am almost sure that I was to
blame. I wanted to sit down in Mary's chair this
noon, and her dictionary was in it. I think I took
it out and put it on her desk; and Mary's report
ought not to be spoiled."

The tears stood in Kitty's eyes as she finished, for
she was ambitious, and she felt sure she should be
disgraced in Mary's place. I will not affirm that
there was no moisture in Mr. Snow's eyes as he
said:

"Miss Kitty, if you say so, Mary's report shall
not be spoiled."

Kitty turned away from the desk, feeling light-
hearted. She wondered at herself, for she was very
sorry to lose her standing in deportment.

What was her surprise at the close of the term,
to find that not only Mary's report was unsullied,
but her own ranked her higher than ever before.

People wonder sometimes why Mr. Snow, who so
rarely commends, is so warm in his praise of Kitty
Leland. Her schoolmates say, "Mr. Snow is partial."
But he who "loves the truth, the whole truth,
and nothing but the truth," looked down
into Kitty Leland's heart that summer afternoon,
and he has rewarded her.

FINDING FAULT WITH CHILDREN.—It is at times
necessary to censure and punish. But much more
may be done by encouraging children when they
do well. Be therefore more careful to express
your approbation of good conduct than your dis-
approbation of bad. Nothing can more discourage
a child than a spirit of incessant fault-finding on
the part of its parent. And hardly anything can
exert a more injurious influence upon the disposi-
tion of a parent and child. There are two great
motives influencing human actions—hope and fear.
Both of these are at times necessary. But who
would not prefer to have her child influenced to
good conduct by a desire of pleasing, rather than
by the fear of offending? If a mother never
expresses her gratification when her children do
well, and is always censuring them when she sees
anything amiss, they are discouraged and unhappy.
They feel that it is useless to try to please. Their
dispositions become hardened and soured by this
ceaseless fretting, and at last, finding whither they
do well or ill, they are equally found fault with,
they relinquish all efforts to please, and become
heedless of reproaches.

REPENTANCE.—Coleridge was a remarkably awkward
horseman, so much so as generally to attract atten-
tion. He was one day riding on the turnpike road
in the county of Durham, when a wag approach-
ing him, noticed his peculiarity, and mistaking
his man, thought the rider a fine subject for a
little sport, and as he drew near, he thus accosted
Mr. C.:

"I say, young man, did you meet a tailor on the
road?"

"Yes," replied Mr. C., who was never at a loss
for a rejoinder, "I did; and he told me if I went a
little further I should meet his goose!"

The assailant was struck dumb, while the travel-
ler jogged on.

PROSPECTUS

THE LITTLE BOUQUET,

Published on the 15th day of each month,
at Chicago, Ill., by the Religio-Philosophical
Publishing Association.

THE LITTLE BOUQUET

Will be exclusively devoted to the interests of
CHILDREN AND YOUTH

And will be an especial advocate of
CHILDREN'S PROGRESSIVE LYCEUMS.

It will contain eight pages, printed upon fine, clear white
paper, one-half the size of the *Religio-Philosophical Journal*
or *Banner of Light*, and will be embellished with electrolyte
illustrations, which will give it a most attractive appearance.
It will abound with short, pithy articles, contributed by
the best writers of the age, all of which will be adapted to
the understanding of the youthful mind to the highest standard
of truth and goodness. Its sole aim will be to begin at the
foundation, and lay a basis of a moral character and pure
principles, by inculcating those sentiments of virtue in the
hearts of tender children, which will bring forth rich fruits
in mature life.

It is the intention of the Religio-Philosophical Publishing
Association to publish *The Little Bouquet* weekly, at as
early a date as the subscription list will justify it in doing.
No exertions will be spared to make it the most desirable
paper ever published for Children and Youth.

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One year, One Dollar in advance.

Clubs of ten subscribers for one year will entitle the one
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Chicago, April 15, 1866.

Scenes in the Summer Land—No. 2.

PHOTOGRAPHS of this beautiful oil painting, executed by
the control of spirits, representing one of the gorgeous
scenes of their abode, are now published by the artist.

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Chicago, April 15, 1866.

GROVE MEETING.

THERE will be a grove meeting of Spiritualists held on the
4th day of July, 1866, at Farmers' station, Clinton Co.,
Ohio, on the Marietta and Cincinnati Railroad. Spiritualists
and liberal minds are earnestly invited to attend.

Address: Religio-Philosophical Publishing Association,
Drawer 6325, Chicago, Ill., or Hudson Publishing, Berlin Heights,
Ohio.

S. C. CHILD.

STATE OF EDWARD R. SARGENT, deceased. Public
notice is hereby given to all persons having claims
and demands against the estate of Edward R. Sargent, de-
ceased, to present the same for adjudication and settlement
at a regular term of the County Court of Cook County, to be
held at the Court House in the City of Chicago, on the third
Monday of June, A. D. 1866, being the 18th day thereof.
SETH PAINE, Executor.
Chicago, April 11, 1866. 24-3t.

The Children's Progressive Lyceum.

FOURTH EDITION—JUST ISSUED.
A MANUAL, with directions for the Organization
and Management of Sunday Schools,
adapted to the Bodies and Minds of the Young; by Andrew
Jackson Davis. Price per copy, 50 cents, 8 cents postage,
when sent by mail; twelve copies, \$8.40; 100 copies, \$60;
gift per copy, \$1.

Address, "BELLA MARSH
14 Broadfield street, Boston."

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HAS taken rooms at the NATIONAL HOTEL, on the cor-
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consulted in reference to the

PAST, PRESENT AND FUTURE,
giving the whereabouts of absent friends, telling whether
living or dead, showing the

Autographs of Deceased Friends in Blood
Red Characters on his Arm,

Besides many other astounding manifestations. 25-4t

Notice to the Readers of the Religio-Philosophical Journal.

I HAVE published a very radical and original work on

CONJUGAL LOVE.

I desire that every person whose reason rules over his or her
education and bigotry—any person who is not afraid to think
freely—should read it. I promise that all such will be inter-
ested in it. I am very poor, supported by charity. I have now
quite a large family. I have the best of my life without pay; I have been
feeble for twenty years; have not stepped upon my feet
for eight years, nor fed myself for three. Ask those who are
able to send me somewhere between fifty and seventy-five
cents, for the book in cloth, or one dollar for two. But any
sum, from ten to twenty-five cents, will bring the book in
paper, as the price will pay the postage and the woman for
mailing. Direct.

AUSTIN KENT, East Stockholm, St. Lawrence Co., New York.

A State Convention at San Jose, California.

The undersigned Spiritualists, being desirous of calling to-
gether all the liberal and progressive minds of California, for
the purpose of becoming better acquainted with each other,
and to consider some plan by which the glorious Gospel of
the Spiritualism may be presented to the people, and also to give
youth a natural and unsectarian education, do call a
State Convention to be held in San Jose, California, in the
city of San Jose, on Friday, Saturday and Sunday, the 25th,
26th and 27th of May next.

Mrs. Ada Hoyt Foster, the wonderful rapping test medium,
will be present, and give sittings in the evenings.
Mrs. C. M. Stowe, Mrs. Laura Cuddy and other speakers are
engaged.

Speakers in the Atlantic States are invited, and some are
expected to be present.

The various Children's Progressive Lyceums are invited to
be present, and to cooperate with the National

It is hoped that all Spiritualists and progressive minds
who sympathize with the objects of this Convention, will
avail themselves of the opportunity to make this, the first
effort on this coast, an interesting and profitable occasion.

R. A. ROBINSON, San Francisco.

J. H. ATKINSON, " "

JOHN C. MITCHELL, " "

J. D. PIERSON, " "

Mrs. LAURA CUPPY, " "

R. B. HALL, San Jose.

A. C. STOWE, " "

W. N. SLOCUM, " "

Mrs. C. M. STOWE, " "

W. F. LYON, Sacramento.

H. BOWMAN, " "

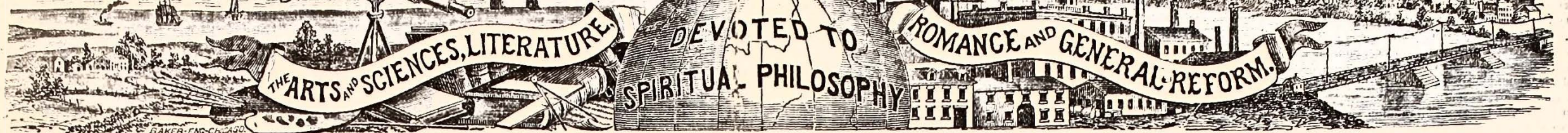
PRESCOTT ROBINSON, " "

San Jose, Cal., March 8th, 1866.

NOTICE.

The Spiritualists, Reformers, and liberal-minded persons
generally, who are willing to cooperate with the National
Convention of Spiritualists, and especially those who are citi-
zens of New Jersey, are requested

RELIGIO PHILOSOPHICAL JOURNAL



\$3.00 PER YEAR IN ADVANCE.]

Truth wants no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

CHICAGO, MAY 12, 1866.

VOL. II.—NO. 7.

For the Religio-Philosophical Journal.

"Give us This Day Our Daily Bread."

BY SARAH MURRAY.

Oh! Father! Father! give me daily bread,
Wherewith to feed my hungering, thirsting
Soul! I starve! I faint! I perish!
Mine anguish'd spirit cries for food!
The husks my hands may reach supply
No sustenance for the immortal soul—which
Reaching out and up toward Thee, beholds
Far off, and strives, yet in its weakness fails
To grasp the manna for its daily need.
Dear Father God—in ignorance I've sinned,
And cast the pearls Thou gave where
Nought returns to bless the labor of my
Hands, and fainting, dying, but added
Wisdom I pray of Thy exhaustless love,
Thou feed thine erring child.
Thou "temple of the spirit," made beautiful
As reflection of Thine own divinely radiant
Likeness,—grant me wisdom to
Preserve its harmony, as dwelling place
For the immortal soul; for all its
Outward wants—Thy love has heretofore
Supplied its every need; not now,
When maimed and helpless, will I
Doubt that love divine; but rest
In peace upon Thy promise, that none
Shall vainly trust in Thee. For my mind—
Small portion of the Infinite and Eternal,
Oh, Father! grant such daily food
As best shall nourish and expand
Its fair proportions, its feeble powers
To comprehension of Thy laws; its
Untried strength, to growth—for labor
Through eternal ages of progression!
And for my spirit—dear Father
Let the shadow of Thy love rest on me,
Filling me with consciousness of Thy near
Presence! Thus shall I gather strength to bear
The midnight of eternal day nearer to Thee!
From my dim, uncertain vision cast aside
The veil of darkness that enshrouds my gaze;
Let mine eyes behold the Fountain—
Whose music falls in murmurs distant,
Indistinct upon mine ear, and drawing
Nearer its clear waters, bathe my spirit
In its tide, and daily drink thereof;
Till all my soul be filled with
Thy divine effulgence—as daily bread!

Boonville, N. Y.

For the Religio-Philosophical Journal.

ETHEREALISM.

NUMBER TWENTY.

Nature has her adjustable seasons. She looks to a true balance, and to a holy equipolity. In the rudimental state persons sometimes contemplate an act. To do or not to do is the question. There is a time and a tide, and persons who can find the time and the tide can act in such ways as shall lead to success. Every obstacle to divine progress can be overcome, the time and tide being found. The oceans ebb and flow. The sun and moon are said to rise and set. Persons notice that they have seasons of elevation and of depression. In lifting the mind to the ethereal world, it is discovered that there is great precision of feeling, of thought, and of action. The morn is the impregnative, the evening the receptive season. Thus each day is divided into the male and the female. There is a season which lies, as it were, midway between the two just named, and 'tis appropriately denominated the meridian; or it is that twelvemonth which helps to the highest condition. Prior to the twelve there is ascent; subsequent, descent; and thus there are perpetual evolutions. When an ethereal would do his most critical labor he seeks the midnight hour. He has been in the receptive condition, has gathered into his being elements of thought or of action. The midnight hour is the time for him to commence outworking that which has been inlaid. Whoever will study the external world will notice that nature seems to pause at midday. The cattle, sheep, and other animals seek repose. They have come to a state where nature calls for refreshment, and the careful animalogist will treat his working animals with reference to this normal want, and living harmoniously will himself seek repose at the meridian, thereby gets health, strength, beauty, harmony, activity. The solar orb then displays its greatest focal power; subsequent to that period its rays are less strong. The human mind is divided into sections, and among these are certain faculties which may for convenience be denominated the equalistic. When these are in full play, strong enough to control the other sections, the person is unerratic, does not fly off in a tangent. The step is then direct, quiet; the voice full, deep, musical; the action resolute, determined. A person may be in the uneven state, either at morn or night, but that person can more easily secure a balance at meridian than at any preceding or succeeding hour. The ethereans are critical observers. They perceive that they get finer results in the laboratory at or near meridian than at other periods. So the mathematician perceives that his calculations are more precise and reliable at or near meridian than at other hours. So there is a class of persons among the ethereans who are colorists, interblendists; and their powers are developed to a high state. These observe that the colors are not only more permanent, but more beautiful at meridian than at other portions of the day. The ethereans are gratified when a marked event transpires at or near twelve. By an acquaintance with mathematical laws they perceive that the event is more perfect at that hour than at any other. So they seek to regulate their lives in such ways that marked physiologic conditions shall have a relation to the meridian. Hence there is among these people a precision of life far transcending the magnetic, electric or rudimental

spheres. In constructing their edifices, completing any work, 'tis to them a source of joy that the work closes at this designated hour. Rudimentalists who will may acquire much useful knowledge by coming into the sphere of a cultivated, practical and elaborate etherean; and it will be found that not only will a work be perfect at the meridian, but that it will exhibit a good balance of the primals. A child ushered into life at that hour is more likely to be a perfect child than if born at any other hour. If, however, the twelve could not be reached, then the threes and the sevens are the best epochs. Seven is better than three, twelve better than either. In a state where the elements are jostled, where inharmonious persons are, where storms and tempests are, where comets appear, it were difficult at all times to govern one's self in the way described in this chapter. The ethereans being a much older people, vastly finer, having at command abundance of machinery, plenty of leisure, can study and observe these nice points. Woman being finer than man, is more easily jostled; feels the slightest touch, or the smallest slight. She, being more delicate, can more easily come into the equilibrium state, if there be an ample supply of the opposite element. To reach this end she should have her closet unto which she can retire, and there adjust and balance herself, thus imparting an equilibrium to her domestic circle, her unborn babe, or her child at the breast. The breasts are male and female. Between the perfect breast there is the balance power. They who have it large speak and act with precision. These are the balancers in the amphitheatres, on the stage, the rope walkers. Were that central power small, were they simply children of the morning or evening, they could not perform these feats. So the nutrition which flows from the maternal breast partakes of the two forces; and the babe should have its native nourishment, as it were, measured. Obtain from both breasts in due proportions, else there is effeminacy on one hand, or too great positiveness on the other.

Persons who seek the divinely balanced should aim to receive from the solar orb as much subsequent to meridian, as prior to. Both states help to fill and balance the whole being. The ethereans are critical in these respects. Their telescopes, microscopes, heliostopes are all prepared and constructed with reference to these fine points. These points help them to a knowledge of hydraulics and hydrostatics, hence they conduct streams, arrange fountains, viaducts, in such ways that the most perfect equilibrium is secured. It were perfectly impossible to convey to a rudimental mind the perfectness unto which this people have attained. Hence, by the aid of the heliostope, they can inspect a sunbeam and weigh it accurately; decide precisely how much oxygen or nitrogen a moonbeam has within its ample folds. Hence the elementists make use of these beams for purposes too numerous to detail. Arriving at a state of superhumanism they enter with ease into the boundless field of superhumanism and ascend to the lofty pinnacle of superhumanism. An ethereal chemist has to do with imperceptibles vastly finer than the rudimental mind can think of. That elementist can inspect the slightest fiber of an ethereal mind; can open the reserved box of a neighbor, take out any fraction of thought he may need, and return another in exchange. The workings of the will are as open to his inspection as the wheel of an ordinary rudimental factory. He is able by a critical acquaintance with geometric laws to elaborate and set in motion wheels within wheels, corresponding to the wheels of mind. All this knowledge is acquired by patient study and an intimate acquaintance with equations.

NUMBER TWENTY-ONE.

Magic, necromancy, prognostication, and other arts requiring great learning, skill, are critically studied by the finer ethereans. It is to be understood that ethereal society has its grades—the coarser labor and the finer. Each gravitates to his true life. Force, compulsion, servitude, in a gross sense, are unknown. In an especial manner do the magicians delight to pursue studies which lead to a thorough acquaintance with mental action; mind being the highest condition of matter an ethereal is able to inspect. They find pleasure in entering the dream or the shadow-land, and they become by diligent observation able to predict mental conditions. Thus, seated by the side of an active mind, observing the rapidity of its motions, they calculate with great accuracy when a given thought will reach a given mind. Records are made. Strange as it may seem, the person, though unknowing that such prediction has been made, does think at the instant in harmony with the prediction. In the rudimental sphere persons have exercised their calculatory power, have been able to see of the order of evolutions, and can predict with considerable accuracy the time of an eclipse, or the appearance of a comet. Astronomic science is found to be of great service to navigators and to other classes; but the etherean is intimately acquainted with the realm of thought as the astronomer with the heavenly worlds. This knowledge is considered of great value; helps to a regulation of the passions; fits persons for the arrival of the expected thought. Of course an event like unto that of the dissolution of the body of an ethereal, is calculated with great exactness.

Persons have their places of instruction unto which parties come to make inquiries and receive answers. The ethereal, then, may live a threefold life, viz: In the past, in the present, and in the future; because there are persons who run over the

past with as much ease as the fine lady runs the hand over the piano. Then the prognosticators run into the future, and parties desiring can know of the three. The dreamland, as the ethereans look at it, corresponds to the shadow; and there is that acquaintance with the human mind which enables one to cause another to dream, and the dream will be perfect as the mind works harmoniously and the influences about it are complete. Hence there can be idiosyncratic action. When a particular person is needed to fill a niche in society, he can be acted upon, thrown out of the ordinary line of harmonic action; can be made, if need be, to act the clown, play the king, or take the part of the living pirate. Hence the stage is conducted by automatic action. One person can act at will upon parties engaged, and the stage rehearsal is not a pre-requisite. Or there is an ability to so act upon the observational powers of the spectators that they can be made to think that the actor is upon the stage, that the elephant, anaconda, Russian or Turk are there, and yet the stage may be vacant. Their acquaintance with optics, as well as acoustics, enables them to perform feats of a most dexterous character. The amusements are often not only of a very extraordinary, but of a high intellectual character. Their ability to delineate character comes mainly of an acquaintance with the spheres of persons. If a woman has great maternal love, the partied matter which emanates from her being takes the form of infant children; if she be a housewife, her atmosphere, so to speak, is prominently housewife; is one a merchant, then bills of lading, of exchange, coins, articles of commerce emanate from that person, and the individual is quite accurately delineated. Thus the outer aids to an acquaintance with the inner. Then there is another power; an ability to inspect the germinal matter embedded in the person, and which being brought out must exhibit certain characteristics. Thus it is seen what people are, what they must be; and this sort of knowledge is considered valuable in works of a social and constructive character. So an ethereal looks at a nose, inspects an eye, observes the lips, opens the mouth, runs over the dental field, and each ivory has to him a language; perceives the sort of foods, or liquids, or aromas which are best adapted to his or her condition, inspects the respiratory processes, observes the breadth or depth of action, and sees how much labor can be done, and when respiration must cease. Thus there is a power to tell where a foot must be drawn—each branch having an office. The ethereal inspects the foot of the newly born babe, observes the respirations, and is able to calculate with mathematic precision the number of inches that foot will travel. All the lines, transverse or otherwise, speak quite intelligibly to the ethereal. Thus there can be a control of the mental and bodily forces transcending the ability of the engineer to roll his locomotive. In introducing this paper of etherealism to earth's inhabitants, it has been the aim only to present such statements as can be accepted by the more intuitive classes of mind. Other matters which might be considered chimerical are purposely passed by at this stage of man's rudimental unfolding.

(To be Continued.)

For the Religio-Philosophical Journal.

Free Agency vs. Necessity.

It is needless for me to state that the doctrines of Free Agency and Necessity have both been applied to human actions. The party or sect holding free agency to be true has strenuously maintained that man is a "free moral agent," able by the governing power of his own will to act or refrain from acting. If he acts well, he is rewarded; if badly, he is to be punished; thus holding mankind strictly responsible for its conduct.

The other sect or party holds, on the contrary, that man is not a "free moral agent." That he is urged to act or prevented from acting by an unseen power; that man is a mere machine, moving as he is moved in a certain predestined course, over which he has no control. This party holds that mankind deserve no credit to themselves if they act well and wisely; and if they act badly it is because the Creator hath formed every vessel to honor and the other to dishonor. All rewards for good actions come from the graciousness of the rewarder, and not for individual merit.

These two sects advocating opposite extremes, are as usual with extremists, neither entirely right nor altogether wrong. Under certain circumstances and to a certain extent man is a "free moral agent." In other and different conditions he is the creature of necessity—"something of a machine." Let us examine into the matter a little:

What is the origin of man's voluntary actions? I answer: Man is always induced to act by some desire, and the aim of the act or acts is to gratify the moving desire, by the gratification of which he expects to realize pleasure, happiness, either as a direct or indirect result. We cannot move a single muscle, voluntarily, without a desire to move it precedes the motion. If we walk, it is from a desire to change our locality. If we eat, as a general thing, we do so to satisfy our desire for food. In short, we cannot think or conceive of a single voluntary act which we perform except it is originated by and in obedience to some desire, and the act is intended as a direct or indirect means of satisfying that desire.

Again, we will find, by examining the matter a little further, that our actions at any given time will be prompted and controlled by the desire upmost in our minds at that particular time. The strongest desire always rules us for the time, in

spite of our will. We are compelled of necessity to follow our supreme grand desire, so to speak, and thus much is man the "creature of necessity."

It does not follow, because of this, that man is always the creature of necessity in the common acceptance of the term. For we will find that we are able to modify, increase or diminish our desires to a great extent. Therefore, they are not always our masters, and we of necessity compelled to follow any certain ones. It is for us to strengthen our good and virtuous feelings or desires so that they may be the strongest in our natures, and therefore be enthroned the supreme grand desires of our minds and hold the reins that shall govern our conduct. Then we will act well, because the leader is good.

How are we to control our desires—what are the means of controlling them? First, by the exercise of our reasoning powers. It is the providence of reason to survey the vast domain of human happiness and human misery; to light up by its penetrating rays all things which should or should not be suitable objects of our desire, and show why they should or should not be; point out their relative value and situation; give a correct estimate of the happiness or misery the attainment of each would afford in the vast expanse of being with which man has to do. By the influence that reason exercises over the mind, our desires for that which is good and virtuous are increased, kindled up, and evil desires repressed and dampened. Woe to the man that regardeth not the admonitions of reason, for he will fall a prey to his own evil passions!

The next means of controlling our desires is by controlling the conditions that surround us. This we cannot always do entirely, but we can generally do so to a great extent. The circumstances, the surroundings have as much to do with strengthening or weakening certain desires, as the time, place, associates, etc. Here we might, if we had the time, trace out the philosophy on which the adage rests that we know a man by the company he keeps, as well as the evils of bad company, and the benefit of good. If we wish to refrain from doing a certain thing which our reason teaches us would be an evil to us, we should studiously avoid placing ourselves in those conditions—with those surroundings—that would stimulate the very desire that would prompt us to do the very act we wished to refrain from. We should be fearful of trusting ourselves. We all might be overcome by time, place and other conditions. Here is what an admired writer says of opportunity, which means conditions and surroundings suitable:

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"Thou that spurtest at right, at law, at reason,
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"Thy secret pleasure turns to open shame,
Thy private feasting to public fast,
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One example, and I am done. We will take a certain man who is addicted to the vices of drinking and gambling. His reason teaches him that these practices must in the end destroy all his happiness. But by placing himself in the conditions suited to stimulate his desires for drinking and gambling, and by their cultivation, they have grown strong. Place this man in the company of pious, high-minded, honorable men, who stand high in the estimation of the community in which they live. The conditions here are calculated to strengthen his desire to be respected as they are. (Every man has naturally a desire to be respected.) His desires to drink and gamble, which, with their surroundings, would be the strongest in his mind and therefore irresistible, are now subdued and hardly felt. He will now form good resolves, and if he should remain in the company he is now in it would be an easy matter and pleasant as easy for him to keep his good desires uppermost. Now put him in other conditions. Let him, in an unguarded moment, enter a drinking saloon or approach a gambling table. Here, with a change of surroundings, comes a change in the supreme grand desire. The desires to drink and gamble cause his pious desires to abdicate, and they mount the throne and seize the scepter, and the man must drink and gamble as long as they reign. This he is compelled of necessity to do. As he is responsible for the strength of these desires, he having fostered them, and as he might have prevented the fortuitous circumstances that placed him within the reach of temptation, so we must hold him responsible for all the consequential acts following his entrance into the saloon or approach to the gambling table.

There are times in every man's life when, unmoved by desire, unruffled by passion, with his reasoning powers clear and unobstructed, he can select his course and start off on the right path, and he is responsible if he does not do so.

J. J. S., M. D.

The laws of Lyncurgus subsisted over 500 years.

For the Religio-Philosophical Journal.

China and the Chinese.

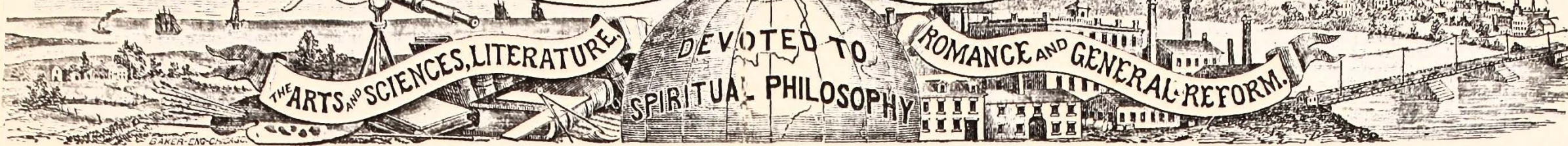
Influence of Confucius—Think other Nations Heathen—Accept Christianity best where They know least of Christians—They don't understand the true God.

On Sunday, April 15, the Rev. Mr. Nevins, a late missionary to China, lectured at the Presbyterian church in Chicago, upon China and her people. His lecture was a plain, unadorned, unexaggerated statement of the peculiar characteristics of that ancient and populous nationality, which comprises nearly one-fourth of all the inhabitants upon the globe. They have the same kind of schools, the same text books, the same laws, and the same religion which they had two thousand years ago. The lecturer spoke emphatically of the influence which the mind of Confucius was still exerting upon the Chinese and the surrounding nations of the East, an influence greater than had been ever exerted upon this planet by a single mind, if we except that of Jesus Christ. He referred to the character of his writings, saying that they abounded in ethical maxims and precepts of great value which the Chinese revered as of the highest authority. He spoke of the success which attended the missionary effort in that interesting country, remarked that the Chinese were an impressive people, had a very exalted idea of their own civilization, and imagined that they were greatly superior in that respect to any and to all other people in the world. They would inquire of him with great simplicity and earnestness whether we had schools and schoolbooks in this country; whether we used the same text-books as they; whether we studied Confucius; and when answered according to the truth, they expressed great wonder and surprise that we should be able to get along without them.

It was interesting and instructive as the missionary dwelt upon these peculiar traits of the Chinese, to compare them with our ideas of ourselves and of our religion. All our popular Christian teachers insist that we are a people highly favored above all other people upon the face of the earth; that God has made a special revelation of Himself to us of His will concerning us; that therefore we have the true religion, and that all other religions but ours are false; that we having the Bible, the revelation, and the only revelation which God ever made or ever will make to the human family, or to any part of it, are favored as no other people were ever favored, enlightened as no other people were enlightened; have the only safe luminary by which to guide our footsteps to heaven, while those of all other nations are left to stumble into hell; that it is the will of God that those who have this light "should compass sea and land" to carry it to all other people who are groping in darkness, so that they, too, may know "the true God," forsake their idols, make their peace with Him, and worship Him acceptably. This kind of egotism crops out in almost every public religious discourse in this country. We are filled with appreciation of ourselves and a depreciation of all other people. It is to be hoped that we will persevere in sending missionaries to China until they shall discover what is really true, that after all they are not so much superior to us in their civilization as they have supposed. At the same time it would be very desirable if they would send over a few thousand missionaries to our country, freighted with the ethics of Confucius, and such other standard works as have had a tendency to make them in many things greatly superior to us. By this interchange of missionary labor we might mutually and reciprocally benefit each other by our suggestions and criticisms.

There was one statement of the reverend lecturer worthy of particular notice. He said that in the inland towns of China, where Christian people had never lived or transacted business, Christian missions were far more successful than in other places in which Christian emigrants had settled. It had been noticed as an invariable rule, that the success of the missionaries was in inverse ratio to the number of Christians in any city or province. Of course there must be a reason for this fact. The speculative mind will anxiously inquire what can that reason be. This is a grave and important question, and we should seek its solution with candor, and accept without reluctance a truthful answer, however humiliating it may be. We are told the Chinese are an impressive people. The American missionary goes among them, talks to them of his Triune God—Father, Son and Holy Ghost. The unsophisticated people listen to his descriptions of God, are charmed with his eloquence, and are deeply impressed with his benevolence in coming so far to instruct them in a knowledge of the "true God," in order that they may be reconciled to Him and rescued from perdition. In their simplicity they believe that the missionary is an extraordinarily good man, and is inspired by a superior religion; but when they become acquainted with the character of communities of men and women who have been taught it from childhood, who have been brought up under and moulded by its influence, at least so far as its doctrines have power to control human character; and behold how proud, vain, sordid and selfish and fraudulent the people of Christian countries turn out to be, they conclude at once that their religion is not worth having, or it would produce better men and women. Under such circumstances it is not strange that they should prefer the unexceptionable ethics of Confucius to the strange and irreconcilable myths of a Judaistic Christianity. Our religious teachers, while they find fault with us for a want of

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CHICAGO, MAY 12, 1866.

VOL. II.—NO. 7.

"Give us This Day Our Daily Bread."

BY SARAH MURRAY.

Oh! Father! Father! give me daily bread,
Where with to feed my hungering, thirsting
Soul! I starve! I faint! I perish!
Mine anguish spirit cries for food!
The husks my hands may reach supply
No sustenance for the immortal soul—which
Reaching out and up toward Thee, beholds
Far off, and strives, yet in its weakness fails
To grasp the manna for its daily need.
Dear Father God—in ignorance I've sinned,
And cast the pearls Thou gave where
Nought returns to bless the labor of my
Hands, and fainting, dying, but added
Wisdom I pray of Thy exhaustless love,
Thou feed thine erring child.
The "temple of the spirit," made beautiful
As reflection of Thine own divinely radiant
Likeness,—grant me wisdom to
Preserve its harmony, as dwelling place
For the immortal soul; for all its
Outward wants—Thy love has heretofore
Supplied its every need; not now,
When maimed and helpless, will I
Doubt that love divine; but rest
In peace upon Thy promise, that *none*
Shall *rainily* trust in Thee. For my mind—
Small portion of the Infinite and Eternal,
Oh, Father! grant such daily food
As best shall nourish and expand
Its fair proportions, its feeble powers
To comprehension of Thy laws; its
Untried strength, to growth—for labor
Through eternal ages of progression!
And for my spirit—dear Father
Let the shadow of Thy love rest on me,
Filling me with consciousness of Thy near
Presence! Thus shall I gather strength to bear
The sunlight of eternal day nearer to Thee!
From my dim, uncertain vision cast aside
The veil of darkness that enshrouds my gaze;
Let mine eyes behold the Fountain—
Whose music falls in murmurs distant,
Indistinct upon mine ear, and drawing
Nearer its clear waters, bathe my spirit
In its tide, and daily drink thereof,—
Till all my soul be filled with
Thy divine effulgence—as daily bread!
Boonville, N. Y.

ETHEREALISM.

NUMBER TWENTY.

Nature has her adjustive seasons. She looks to a true balance, and to a holy equilibrium. In the rudimental state persons sometimes contemplate an act. To do or not to do is the question. There is a time and a tide, and persons who can find the time and the tide can act in such ways as shall lead to success. Every obstacle to divine progress can be overcome, the time and tide being found. The oceans ebb and flow. The sun and moon are said to rise and set. Persons notice that they have seasons of elevation and of depression. In lifting the mind to the ethereal world, it is discovered that there is great precision of feeling, of thought, and of action. The morn is the impregnative, the evening the receptive season. Thus each day is divided into the male and the female. There is a season which lies, as it were, midway between the two just named, and 'tis appropriately denominated the meridian; or it is that twelvemonth which helps to the highest condition. Prior to the twelve there is ascent; subsequent, descent; and thus there are perpetual evolutions. When an etherean would do his most critical labor he seeks the midnight hour. He has been in the receptive condition, has gathered into his being elements of thought or of action. The midnight hour is the time for him to commence outworking that which has been inlaid. Whoever will study the external world will notice that nature seems to pause at midday. The cattle, sheep, and other animals seek repose. They have come to a state where nature calls for refreshment, and the careful animalogist will treat his working animals with reference to this normal want, and living harmoniously will himself seek repose at the meridian, thereby gets health, strength, beauty, harmony, activity. The solar orb then displays its greatest focal power; subsequent to that period its rays are less strong. The human mind is divided into sections, and among these are certain faculties which may for convenience be denominated the equalistic. When these are in full play, strong enough to control the other sections, the person is unerratic, does not fly off in a tangent. The step is then direct, quiet; the voice full, deep, musical; the action resolute, determined. A person may be in the uneven state, either at morn or night, but that person can more easily secure a balance at meridian than at any preceding or succeeding hour. The ethereans are critical observers. They perceive that they get finer results in the laboratory at or near meridian than at other periods. So the mathematician perceives that his calculations are more precise and reliable at or near meridian than at other hours. So there is a class of persons among the ethereans who are colorists, interblendists; and their powers are developed to a high state. These observe that the colors are not only more permanent, but more beautiful at meridian than at other portions of the day. The ethereans are gratified when a marked event transpires at or near twelve. By an acquaintance with mathematical laws they perceive that the event is more perfect at that hour than at any other. So they seek to regulate their lives in such ways that marked physiologic conditions shall have a relation to the meridian. Hence there is among these people a precision of life far transcending the magnetic, electric or rudimental

spheres. In constructing their edifices, completing any work, 'tis to them a source of joy that the work closes at this designated hour. Rudimentalists who will may acquire much useful knowledge by coming into the sphere of a cultivated, practical and elaborate etherean; and it will be found that not only will a work be perfect at the meridian, but that it will exhibit a good balance of the primals. A child ushered into life at that hour is more likely to be a perfect child than if born at any other hour. If, however, the twelve could not be reached, then the threes and the sevens are the best epochs. Seven is better than three, twelve better than either. In a state where the elements are justled, where inharmonious persons are, where storms and tempests are, where comets appear, it were difficult at all times to govern one's self in the way described in this chapter. The ethereans being a much older people, vastly finer, having at command abundance of machinery, plenty of leisure, can study and observe these nice points. Woman being finer than man, is more easily justled; feels the slightest touch, or the smallest slight. She, being more delicate, can more easily come into the equilibrium state, if there be an ample supply of the opposite element. To reach this end she should have her closet unto which she can retire, and there adjust and balance herself, thus imparting an equilibrium to her domestic circle, her unborn babe, or her child at the breast. The breasts are male and female. Between the perfect breast there is the balance power. They who have it large speak and act with precision. These are the balancers in the amphitheatres, on the stage, the rope walkers. Were that central power small, were they simply children of the morning or evening, they could not perform these feats. So the nutrition which flows from the maternal breast partakes of the two forces; and the babe should have its native nourishment, as it were, measured. Obtain from both breasts in due proportions, else there is effeminacy on one hand, or too great positiveness on the other.

Persons who seek the divinest balance should aim to receive from the solar orb as much subsequent to meridian, as prior to. Both states help to fill and balance the whole being. The ethereans are critical in these respects. Their telescopes, microscopes, heliostopes are all prepared and constructed with reference to these fine points. These points help them to a knowledge of hydraulics and hydrostatics, hence they conduct streams, arrange fountains, viaducts, in such ways that the most perfect equilibrium is secured. It were perfectly impossible to convey to a rudimental mind the perfectness unto which this people have attained. Hence, by the aid of the heliostope, they can inspect a sunbeam and weigh it accurately; decide precisely how much oxygen or nitrogen a moonbeam has within its ample folds. Hence the elementists make use of these beams for purposes too numerous to detail. Arriving at a state of superhumanism they enter with ease into the boundless field of superhumanism and ascend to the lofty pinnacle of superhumanism. An ethereal chemist has to do with imperceptible vastity finer than the rudimental mind can think of. That elementist can inspect the slightest fiber of an ethereal mind; can open the reserved box of a neighbor, take out any fraction of thought he may need, and return another in exchange. The workings of the will are as open to his inspection as the wheel of an ordinary rudimental factory. He is able by a critical acquaintance with geometric laws to elaborate and set in motion wheels within wheels, corresponding to the wheels of mind. All this knowledge is acquired by patient study and an intimate acquaintance with equations.

NUMBER TWENTY-ONE.

Magic, necromancy, prognostication, and other arts requiring great learning, skill, are critically studied by the finer ethereans. It is to be understood that etherean society has its grades—the coarser labor and the finer. Each gravitates to his true life. Force, compulsion, servitude, in a gross sense, are unknown. In an especial manner do the magicians delight to pursue studies which lead to a thorough acquaintance with mental action; mind being the highest condition of matter an etherean is able to inspect. They find pleasure in entering the dream or the shadow-land, and they become by diligent observation able to predict mental conditions. Thus, seated by the side of an active mind, observing the rapidity of its motions, they calculate with great accuracy when a given thought will reach a given mind. Records are made. Strange as it may seem, the person, though not knowing that such prediction has been made, does think at the instant in harmony with the prediction. In the rudimental sphere persons have exercised their calculatory power, have been able to see of the order of evolutions, and can predict with considerable accuracy the time of an eclipse, or the appearance of a comet. Astronomic science is found to be of great service to navigators and to other classes; but the etherean is as intimately acquainted with the realm of thought as the astronomer with the heavenly worlds. This knowledge is considered of great value; helps to a regulation of the passions; fits persons for the arrival of the expected thought. Of course an event like unto that of the dissolution of the body of an etherean, is calculated with great exactness.

Persons have their places of instruction unto which parties come to make inquiries and receive answers. The etherean, then, may live a threefold life, viz: In the past, in the present, and in the future; because there are persons who run over the

past with as much ease as the fine lady runs the hand over the piano. Then the prognosticators run into the future, and parties desiring can know of the three. The dreamland, as the ethereans look at it, corresponds to the shadow; and there is that acquaintance with the human mind which enables one to cause another to dream, and the dream will be perfect as the mind works harmoniously and the influences about it are complete. Hence there can be idiosyncratic action. When a particular person is needed to fill a niche in society, he can be acted upon, thrown out of the ordinary line of harmonic action; can be made, if need be, to act the clown, play the king, or take the part of the living pirate. Hence the stage is conducted by automatic action. One person can act at will upon parties engaged, and the stage rehearsal is not a prerequisite. Or there is an ability to so act upon the observational powers of the spectators that they can be made to think that the actor is upon the stage, that the elephant, anaconda, Russian or Turk are there, and yet the stage may be vacant. Their acquaintance with optics, as well as acoustics, enables them to perform feats of a most dexterous character. The amusements are often not only of a very extraordinary, but of a high intellectual character. Their ability to delineate character comes mainly of an acquaintance with the spheres of persons. If a woman has great maternal love, the partied matter which emanates from her being takes the form of infant children; if she be a housewife, her atmosphere, so to speak, is prominently housewife; is one merchant, then bills of lading, of exchange, coins, articles of commerce emanate from that person, and the individual is quite accurately delineated. Thus the outer aids to an acquaintance with the inner. Then there is another power; an ability to inspect the germinal matter embedded in the person, and which being brought out must exhibit certain characteristics. Thus it is seen what people are, what they must be; and this sort of knowledge is considered valuable in works of a social and constructive character. So an etherean looks at a nose, inspects an eye, serves the lips, opens the mouth, runs over the dental field, and each ivory has to him a language; perceives the sort of foods, or liquids, or aromas which are best adapted to his or her condition, inspects the respiratory processes, observes the breadth or depth of action, and sees how much labor can be done, and when respiration must cease. Thus there is a power to tell where a foot must be drawn—each branch having an office. The etherean inspects the foot of the newly born babe, observes the respirations, and is able to calculate with mathematic precision the number of inches that foot will travel. All the lines, transverse or otherwise, speak quite intelligibly to the etherean. Thus there can be a control of the mental and bodily forces transcending the ability of the engineer to roll his locomotive. In introducing this paper of etherealism to earth's inhabitants, it has been the aim only to present such statements as can be accepted by the more intuitive classes of mind. Other matters which might be considered chimerical are purposely passed by at this stage of man's rudimental unfolding.

(To be Continued.)

For the Religio-Philosophical Journal.

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The next means of controlling our desires is by controlling the conditions that surround us. This we cannot always do entirely, but we can generally do so to a great extent. The circumstances, the surroundings have as much to do with strengthening or weakening certain desires, as the time, place, associates, etc. Here we might, if we had the time, trace out the philosophy on which the adage rests that we know a man by the company he keeps, as well as the evils of bad company, and the benefit of good. If we wish to refrain from doing a certain thing which our reason teaches us would be an evil to us, we should studiously avoid placing ourselves in those conditions—with those surroundings—that would stimulate the very desire that would prompt us to do the very act we wished to refrain from. We should be *fearful of trusting ourselves*. We all might be overcome by time, place and other conditions. Here is what an admired writer says of opportunity, which means conditions and surroundings suitable:

"Oh, opportunity, thy guilt is great!
'Tis thou that executes the traitor's treason;
Thou set'st the wolf where he the lamb may get;
Whoever plotted sin thou pointed the season;
'Tis thou that spurkest at right, at law, at reason,
And in thy shady cell where none may spy him,
Sets sin to seize the souls that wander by him.

'Thou makest the vestal violate her oath,
Thou blowest the fire where temperance is thawed,
Thou smotherest honesty, thou murderest truth;
Thou foul abettor, thou monstrous bawd—
Thou plantest scandal, thou displacest laud;
Thou ravisher, thou traitor, thou false thief,
Thy honey turns to gall, thy joy to grief!"

"Thy secret pleasure turns to open shame,
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One example, and I am done. We will take a certain man who is addicted to the vices of drinking and gambling. His reason teaches him that these practices must in the end destroy all his happiness. But by placing himself in the conditions suited to stimulate his desires for drinking and gambling, and by their cultivation, they have grown strong. Place this man in the company of pious, high-minded, honorable men, who stand high in the estimation of the community in which they live. The conditions here are calculated to strengthen his desire to be respected as they are. (Every man has naturally a desire to be respected.) His desires to drink and gamble, which, with their surroundings, would be the strongest in his mind and therefore irresistible, are now subdued and hardly felt. He will now form good resolves, and if he should remain in the company he is now in it would be an easy matter and pleasant as easy for him to keep his good desires uppermost. Now put him in other conditions. Let him, in an unguarded moment, enter a drinking saloon or approach a gambling table. Here, with a change of surroundings, comes a change in the supreme grand desire. The desires to drink and gamble cause his pious desires to abdicate, and they mount the throne and seize the scepter, and the man must drink and gamble as long as they reign. This he is compelled of necessity to do. As he is responsible for the strength of these desires, he having fostered them, and as he might have prevented the fortuitous circumstances that placed him within the reach of temptation, so we must hold him responsible for all the consequential acts following his entrance into the saloon or approach to the gambling table.

There are times in every man's life when, unmoved by desire, unruled by passion, with his reasoning powers clear and unobstructed, he can select his course and start off on the right path, and he is responsible if he does not do it.

J. J. S., M. D.

The laws of Lycurgus subsisted over 500 years.

For the Religio-Philosophical Journal.

China and the Chinese.

Influence of Confucius—Think other Nations Heathen—Accept Christianity best where They know least of Christians—They don't understand the true God.

On Sunday, April 15, the Rev. Mr. Nevins, a late missionary to China, lectured at the Presbyterian church in Chicago, upon China and her people. His lecture was a plain, unadorned, unexaggerated statement of the peculiar characteristics of that ancient and populous nationality, which comprises nearly one-fourth of all the inhabitants upon the globe. They have the same kind of schools, the same text books, the same laws, and the same religion which they had two thousand years ago. The lecturer spoke emphatically of the influence which the mind of Confucius was still exerting upon the Chinese and the surrounding nations of the East, an influence greater than had been ever exerted upon this planet by a single mind, if we except that of Jesus Christ. He referred to the character of his writings, saying that they abounded in ethical maxims and precepts of great value which the Chinese revered as of the highest authority. He spoke of the success which attended the missionary effort in that interesting country, remarked that the Chinese were an impressive people, had a very exalted idea of their own civilization, and imagined that they were greatly superior in that respect to any and to all other people in the world. They would inquire of him with great simplicity and earnestness whether we had schools and schoolbooks in this country; whether we used the same text-books as they; whether we studied Confucius; and when answered according to the truth, they expressed great wonder and surprise that we should be able to get along without them.

It was interesting and instructive as the missionary dwelt upon these peculiar traits of the Chinese, to compare them with our ideas of ourselves and of our religion. All our popular Christian teachers insist that we are a people highly favored above all other people upon the face of the earth; that God has made a special revelation of Himself to us of His will concerning us; that therefore we have the true religion, and that all other religions but ours are false; that we having the Bible, the revelation, and the only revelation which God ever made or ever will make to the human family, or to any part of it, are favored as no other people were ever favored, enlightened as no other people were enlightened; have the only safe luminary by which to guide our footsteps to heaven, while those of all other nations are left to stumble into hell; that it is the will of God that those who have this light "should compass sea and land" to carry it to all other people who are groping in darkness, so that they, too, may know "the true God," forsake their idols, make their peace with Him, and worship Him acceptably. This kind of egotism crops out in almost every public religious discourse in this country. We are filled with appreciation of ourselves and a depreciation of all other people. It is to be hoped that we will persevere in sending missionaries to China until they shall discover what is really true, that after all they are not so much superior to us in their civilization as they have supposed. At the same time it would be very desirable if they would send over a few thousand missionaries to our country, freighted with the ethics of Confucius, and such other standard works as have had a tendency to make them in many things greatly superior to us. By this interchange of missionary labor we might mutually and reciprocally benefit each other by our suggestions and criticisms.

There was one statement of the reverend lecturer worthy of particular notice. He said that in the inland towns of China, where Christian people had never lived or transacted business, Christian missions were far more successful than in other places in which Christian emigrants had settled. It had been noticed as an invariable rule, that the success of the missionaries was in inverse ratio to the number of Christians in any city or province. Of course there must be a reason for this fact. The speculative mind will anxiously inquire what can that reason be. This is a grave and important question, and we should seek its solution with candor, and accept without reluctance a truthful answer, however humiliating it may be. We are told the Chinese are an impressive people. The American missionary goes among them, talks to them of his Triune God—Father, Son and Holy Ghost. The unsophisticated people listen to his descriptions of God, are charmed with his eloquence, and are deeply impressed with his benevolence in coming so far to instruct them in a knowledge of the "true God," in order that they may be reconciled to Him and rescued from perdition. In their simplicity they believe that the missionary is an extraordinarily good man, and is inspired by a superior religion; but when they become acquainted with the character of communities of men and women who have been taught it from childhood, who have been brought up under and moulded by its influence, at least so far as its doctrines have power to control human character; and behold how proud, vain, sordid and selfish and fraudulent the people of Christian countries turn out to be, they conclude at once that their religion is not worth having, or it would produce better men and women. Under such circumstances it is not strange that they should prefer the unexceptionable ethics of Confucius to the strange and irreconcilable myths of a Judaistic Christianity. Our religious teachers, while they find fault with us for a want of

Letter from H. Stagg.

BRO. JONES: We are subjecting Bro. Church to a most thorough test, and when our Committee gets through I will let you know the result. The manifestations that occurred through him in my presence, prior to the Belleville "expose," were of such a character as to preclude all idea of imposture. You may send me three hundred copies of the first number of *The Little Bouquet*, for which I will send you the money.

Very truly yours, etc. H. STAGG.
St. Louis, Mo., April 30, 1866.

Extracts from Letters.

MR. JONES, Dear Sir: I have been a pretty constant reader of the *Banner of Light*, *Herald of Progress* and the *RELIGIO-PHILOSOPHICAL JOURNAL* since their publication. It cannot be supposed that I can understand all the philosophy of Spiritualism, I being only thirteen years old; nor could it be supposed that if I was older that I should be obliged to believe it all, unless I should have evidence of its truth. I hope, however, that I never will be so narrow-minded and bigoted that I would disbelieve any part of it for the only reason that it does not agree with what somebody's granny thought to be Scripture. The lessons taught me by my parents as well as my own little observation have brought me to the conclusion that there may be great truths with such dark clouds of error and bigotry enshrouding them that I cannot intelligently decide upon their merits at the first glance. There may be something bright hidden back of darkness, and the only way to make people see is to have the cloud removed and their eyes opened, and to look for themselves rather than to trust the eclipsed eyes of old dispensation fogies.

More of this than I intended to write, but what I sat down to write for was for information in relation to *The Little Bouquet*. I am desirous to get subscribers and enough to pay for a copy for myself. I want the paper much, and I will try and see what I can do for it.

Magnolia, Ill., April 18, 1866.

DEAR JOURNAL: Perhaps it would be gratifying to your readers to know something of the movements of Spiritualists in this place. We met on the 18th day of February, and organized a society to be called the Progressive Spiritualist Society of Shell Rock. Dr. John Schoey was elected President, H. W. Goodall, Secretary, and Robert Bradshaw, Treasurer. We have engaged Mr. Warren of Chickasaw, to lecture for us through the summer, and the work goes bravely on. We commenced with thirty members and quite a number more have sent in their names to be placed on our books.

So the great work here, as elsewhere all over the country, moves steadily onward. May God and all good angels help, guide and direct us.

Yours for light and truth,
WM. W. MULLEN.
Shell Rock, Iowa, April 14, 1866.

[EDS. NOTE.—We received the following letter for *The Little Bouquet*, but it is so good we cannot refrain from publishing it, that other little girls and boys, too, may see the sacrifice this little Miss has made for the sake of obtaining our fragrant little magazine. Is not this a bright example for them to follow?]

MY DEAR BOUQUET: One of the little "angels" of my household, eagerly perusing your prospectus, exclaimed, sadly, knowing our limited means, "Oh, dear, I wish I had a dollar! Papa, can't I have a dollar to send for *The Little Bouquet*?"

"But," I said, "my dear, you know you must have a new dress."

Instantly she replied—and it surprised me the more; children, you know, are so fond of new clothes—"I'd rather have a *Little Bouquet*; I can do without the new dress; I can patch up my old ones and make them do for some time yet."

So here is your dollar enclosed. I would rather see patched clothes, nay, even ragged ones, with smiling, happy faces and cheery spirits, than sad, dejected countenance and disappointed heart, although the form is arrayed in all the rich and seasonable garments that a queen might wear. Wouldn't you? It was worth a dollar twice told to see her rejoicing and hopefully bound away as I promised her the dollar—how could I do less—shouting, "mamma, I'm going to have a *Little Bouquet*." Papa has promised me a dollar. Oh, it will be so nice!" and she clapped her hands and danced for joy.

Direct the paper to Miss Ella L. Brown, DeWitt, Clinton Co., Mich. Wishing you entire success, I am for humanity's greatest good, in youth, in its prime, and in old age, without distinction of sex or color.

Sincerely and truly yours,
DeWitt, Mich., April 29, 1866. L. B. B.

BRO. JONES: I thought perhaps it might be interesting to you to hear from us Spiritualists in Mankato. I say so for you must know that I have, in a measure at least, got out of the shackles of old theology, and am trying to be a good Spiritualist or free thinker, whichever is best. As they have appointed me their Corresponding Secretary, I take the pleasure afforded me as such, to write my first letter in that capacity to you, for as we take the *JOURNAL* I feel most at home with you; we have quite a number of members, have increased this last year, but we have many who are regular attendants, but who will not sign their names, thinking it too sectarian, and will not join, as they say, any, but would rather be called free thinkers. Our President, Judge Finch, thinks that name would be good enough in itself, but it has been too long classed with infidelity. Dear Sister Ballou was our pioneer, but Mankato is not independent enough yet to appreciate a woman, though many words of wisdom have fallen from her lips, in which many of us have rejoiced, God bless her. We have since been feasting under Bro. J. A. Francis' teachings, and pray many blessings attend him. I trust his life on this side the river may be extended many years. Dr. Mayhew has just finished his course of lectures. He has had attentive listeners, and I am sure has given them Bible evidence enough.

I hope their labors will not be in vain in Mankato. I hope to see the day when this beautiful religion will be better understood. As for myself I feel as Jesus said when he told them the truth should make them free. I pray that the Father may send his angels as comforters to aid you in your great and good work of disseminating the truth.

Yours,
Mankato, Minn., April, 1866. MARY FOWLER, Cor. Sec'y.

DEAR JOURNAL: The Religio-Philosophical Society of Laphamville was organized in the winter of 1865, and now has about sixty members, and with this list of officers:

Mrs. J. M. Katz, local speaker. Executive Board—Mrs. J. M. Katz, President; Mr. A. L. Kerch, Vice-President; Geo. French, Clerk.
Laphamville, Mich., April 25, 1866.

Religio-Philosophical Journal

CHICAGO, MAY 12, 1866.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page

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The Intellectual and Moral Progress of the Ages—No. 1.

Mankind has derived little benefit from its religious or moral codes, except as it has comprehended them through its intellect. We tread on sacred ground, and many will array themselves in opposition to the stand we take, but after a simple hearing, perhaps we shall be nearer together than we now appear to be.

Religion comes clad in holy garments. Her benignant voice has the tones of a fond mother's. We are early taught reverence to her observances; to lip a prayer before we consign ourselves to sleep, and throw ourselves during the hours of unconsciousness into the keeping of a Divine Father. There is a pleasing poetry in all this—a beauty in morality, in goodness, which elicits our praise. Even passive obedience to moral precepts calls forth deepest emotions. Yet the study of human history teaches that the recognition of moral precepts is of little worth unless accompanied by sufficient knowledge to enable the mind to receive them as a part of itself. In this investigation, the first generalization is, that all the great moral truths now acknowledged have been known from immemorial time. History refuses to yield the remote date when these cardinal principles were introduced.

The Christian has no doubt we are indebted to revelation for this knowledge. He has in a measure yielded the point that the Bible is not a book of science, but he claims everything for its morals. It is thus the world over. Each race of men thinks its knowledge of moral law is entirely referable to a sacred book; the Hindoo finds this revelation in the Vedas and Puranas; the Persian in the Shasta; the Moslem in the Koran; the Jew in the Old Testament; the Christian in the New. The Romans' had Sibylline books consulted on eventful occasions, and the Greeks revered the words of their poets.

Nothing, we think, can be rendered more obvious than the fact that ethics are wholly independent of revelation—that revelation, on the contrary, is their accidental expression. The one fact, that indelibly before the reception of revelation, all such moral truths were clearly recognized, proves this conclusion.

If we take, for example, Christ's Sermon on the Mount—a fine compend of his teachings—what do we find in it that the first century was not acquainted with? Not one line. Confucius, five hundred years previously, taught a code equally pure, and singular to relate, the famous golden rule—"Do unto others as ye would that others should do unto you"—was given by this Chinese sage in almost identical words, and about the same time was taught in Greece without variation by Pythagoras.

What means this, if man is compelled to await a revelation before he can arrive at moral truth? It means that the human mind in Greece, China, and Hindostan, is alike constituted, and necessarily arrives at similar results. When was there a time when it was necessary to teach offspring to love and obey their parents—to teach man that it was wrong to murder, wrong to steal, wrong to do that which he would not have done to him? These truths can be learned from the rudest savages of America, the Sierra Indian, the Patagonian! Just as soon as two human beings existed on the earth, they began to learn the relations they sustained to each other. There is no necessity of revelation here. It is the direct voice of man's organization. It is the voice of practical common sense.

We do not mean the trappings with which theologians have bedecked these principles. To get them we must have a revelation! Human nature is inadequate for the understanding of the mysteries of godliness. To learn what John saw on the Isle of Patmos, or how five thousand people were fed on five loaves and two fishes, necessitates a divine revelation. If there is any reliability in history, all the great moral principles were well defined at least five hundred years before our era, and their first cognizance must be placed indefinitely beyond that date.

Were not the ancients moral? Witness their laws and customs. Read the writings of Seneca.

Admitting that a revelation is necessary, then to understand this revelation men must have capabilities, faculties. Having moral faculties to comprehend, they would of themselves arrive at moral truths, rendering revelation superfluous. Thus we should decide, *a priori*, as an inevitable conclusion of logic.

What, then, is the cause of man's moral progress? It is, briefly, intellectual development. The simple knowledge of a moral principle has no influence on the life until it becomes the property of the intellect. It lies outside of the mind as a barren belief, or may become a superstition productive of great evil.

It is interesting to trace the progress of ideas—the slow yielding of the interpretation of the Bible to the advance of science. It is scarcely three centuries since a man would have been burned had he declared the world round. The Bible implies that it is as flat as a table; the Jews, who wrote the Bible, believed it flat, and about a hundred miles square on the Jordan, all there was of it.

It is not the beautiful laws of the sunbeam, painting itself on the descending drops of the shower, that form the glorious bow of the heavens; but after the flood, God set it there to tell Noah that he would not drown him any more—as though the laws of light had changed. Why, the dewdrop made its tiny rainbow on the very morn of creation!

Tread with care, oh, geologist! The resurrection of the bones of a thousand mastodons will not save your science if you cannot compress the history of the globe into six thousand years. Six thousand years! When it has been proved by Agassiz, as certainly as such a question can be proved, that the red Indian has inhabited this continent more than one hundred thousand years! It will do for D. D. to wrangle over Biblical chronology, the age of Adam, of Methuselah, and the flood, but their puerile speculations vanish in the periods with which geology deals. In its calendar six thousand years is but the swing of a pendulum. It counts not the earth's ages by centuries, but millenniums. Yet with disgusting sycophancy, geologists have prostrated themselves before the priestly hierarchy, and endeavored to reconcile their science with Biblical chronology!

There is one pertinent comment: the man who became most popular in this enterprise became so unreconciled with his attempt that he committed suicide!

This emancipation of mind from its bondage to a book, has been a painful task. Slowly it has been accomplished. Now it is admitted by the most intelligent that the Bible was not given to reveal science, but morality. It cannot, however, reveal what was known before it was written! If it had never been, or if blotted from the world to-day, not a single truth would be lost. We place entirely too much stress upon the reception of an ethical system. This is only belief. It must become something more; it must meet an intellectual development competent to understand and make it its own. The argument is that such belief has a power of itself to elevate its receiver. At maturity, however, we find that such power is extremely feeble. The belief is a dead dogma, and if the receiver advances, it is not from the power of such belief, but from intellectual progress.

Missionaries write glowing accounts of the conversions they effect in the farthest islands of the sea, and the glorious results wrought by the Bible amongst the savages of the frozen north or the burning equator. They appear to think that the baptism of the natives indicates their reception of Christianity. "Blessed book," say they, "wherever thou goest, civilization and innumerable blessings follow." Oh, missionary, it is not with the Bible that civilization goeth forth, but with the self-reliant Anglo-Saxon, who is created a hydra-headed giant to wrest the earth from inferior races. Are savage men changed to Christians? Nay, they vanish like frost before the sun of intelligence. It is not conversion, oh, missionary, but it is the terrible, inevitable law of extinction, which is brought in operation. The red Indian, from a race holding a vast continent, has become a remnant fast expiring—not driven westward, as some suppose, but dying out, as the wolf and deer have vanished in the place of their birth.

When the red-handed Cortez conquered Mexico he appeared to have had the greatest zeal in converting the natives, and his priests followed his soldiers, or even went before. An Aztec tribe was particularly interested, and he readily demolished its idols and set up the cross in their places, leaving them, as he supposed, true believers. It so happened that one of his horses was disabled, and left with them. Alas, for the worship of the true God! The superstitious natives, connecting the unknown animal with the power of the white man, worshipped it as a deity, gave it flowers and savory viands, and when it pined away and died on such inappropriate diet, the afflicted worshippers raised its effigy in stone; and a century later, when the Franciscans came to preach the gospel, they were astonished to find this image of a horse occupying the highest place in the temple, and devoutly worshipped as the god of thunder and lightning! The native mind found its level in worship, despite the efforts of the conqueror to force the mystification of the trinity on their untutored minds. Were the Aztecs converted? They are gone, and not one remains to read the hieroglyphic tablets of their ancestors. Is the Bible more deadly than the rifle?

One of the most active and zealous missionaries on the African coast confessed that he had never converted a single African. Once he thought he had succeeded, but his new convert, on being informed that he must deny himself a plurality of wives, at once denied himself his religion! After the vast outlay of labor in missionary enterprises, there is not to-day an important Christian community of their founding. The churches of China and Japan were founded on sand. Notwithstanding the cunning and intellectual power of the Jesuits, they crumbled. The battle with the great Asiatic religions, Buddhism, Brahminism, Islamism, have not been more fortunate. Islamism has gained the ascendancy in Africa, and is fast conquering that continent.

Who can dissent from Renan when he says: "As to the savage races, those sad survivors of an infant world, for whom nothing better can be wished than a quiet death, it is almost derision to apply our dogmatic formulas to them. Before making Christians of them, we should first have to make them men, and it is doubtful if we should succeed in doing that. The poor Otaheitan is trained to attend mass or sermon, but the incurable softness of his brain is not remedied—he is only made to die of melancholy or ennui. Oh, leave these children of nature to fade away on their mother's bosom; let us not with our stern dogmas, the fruit of twenty centuries of reflection, disturb their childish play, their dances by moonlight, their hour of sweet intoxication!"

The mistake of the missionaries, and of Christendom is, that religion or morals can be manufactured and forced on the mind. They create their formula-

las, which they call religion, and call their observance conversion! This process is very well here, where educational prejudice is in their favor, where they cannot depart very far from our ideal, but when they attempt by such means to storm the religions of other races, they universally meet with utter failure. True conversion of savages to our transcendental morality is as possible as the domestication of the wild deer, the wolf, the lion. They cannot comprehend the lofty idealism of Christianity. This is a physiological, as well as historical question. Its solution depends on the structure and resulting function of brain. When the savage becomes enabled to grasp the sciences with the acumen of the European, then and not till then, can he be truly converted to the European's religion. His thoughts, desires, emotions, character, are what his organization compels, consequently his organization must be changed before any change of character can be expected.

This is not from want of perception of moral truth. The orations of Indian warriors show as keen a sense of justice, of the relations of man to man, as the sermon of an Orthodox divine. It is because our theological system, born eighteen centuries ago, from the debris of immemorial preceding centuries, has grown with our growth, matured with our maturity, and stands the representative of the theological portion of our organization. Now, go to the wilds, and meeting a savage, trained in another school, in all respects different, thrust this system upon his attention. The result is, that he is utterly incapable of its comprehension. A good Catholic once undertook this task, explaining how man fell, and how God in Christ was crucified. "Well," exclaimed the impatient savage, "God always friend to Indian; if you white man kill him, see to it!"

Barbarous man may perceive these moral truths as well as the most enlightened philosopher, but there exists notwithstanding a vast interval between them. In what does it consist? In the development of intellect. Mankind has passed this interval by slow and painful progress, through a millennium of ages. The savage may receive aid from our acquirements, but we cannot bridge the interval.

Colchester, the Medium.

OLD THEOLOGY AND A UNITED STATES JUDGE—AN OLD COMBINATION—SPIRITUALISM TRIUMPHANT NOTWITHSTANDING.

The celebrated medium, Mr. Colchester, is now in this city. His rooms are at the National Hotel, corner of Washington and Wells streets. A few months ago, it will be remembered, the newspapers were railing against Colchester and Spiritualism, and the United States, through legally constituted agents, in plain contradiction to the fundamental principles of this government and the express provisions of the Bill of Rights, were discriminating against our religion, and by that discrimination gained *eternal* from the secular press and the Orthodox world.

Old theology was in its glory, flattering themselves that Spiritualism had received a death blow. They were as sanguine of it as the church was that they had killed out that system of philosophy and astronomical discovery that the earth was round and revolved around the sun, when they compelled Galileo on his knees before the cardinals to confess it was flat and admit that the sun revolved around the earth. Yes, theology breathed easier. It had got a legal adjudication against Spiritualism. It gave the thumbscrews another turn, but these instruments long since having become rusty and worn out, did not cause a single additional pang to the heretic.

Intelligent, liberal minded men and women looked upon the sycophant who held the place and wore the ermine, with contempt, and regarded him as a creature pandering to a morbid sentiment based upon a rotten, tottering system of theology that is rapidly passing away. He has helped old theology to erect a milestone on its downward path, which will for all time be looked upon with contempt; and his reasoning in the case will be held up to the world as a subject of ridicule, that will cause pure minded men to blush with shame at his course.

The various sects into which old theology is divided perform her sacramental feats, in which some of them claim that the wine is actually changed into Christ's blood and the bread into his flesh, that the rite of baptism actually renders the subject immortal, and entitled to (as a reward for passing through the ordeal,) a seat at the right hand of God throughout all eternity; while another claims that through a similar immersion God's wrath is appeased, and He is reconciled to the object of it, and snatches him from never-ending hell torments, to which He had previously doomed him. Another class holds out to the world that men are under banishment to an endless hell for the sins of Adam, and that by certain forms and ceremonies prescribed by the churches, such as shouting, "getting the power," rolling promiscuously upon the ground, yielding assent to certain articles of faith, etc., they are saved. In all these cases the preacher is the necessary instrument between God and his fellow men to accomplish the great end—eternal life and happiness.

All this nonsense is popular—no jugglery in this—and the Buffalo Judge would not for a moment think of requiring a juggler's license from the most contemptible, drunken, licentious scamp who ministers at any of the various altars of the great theological imposture.

Poor Colchester is a medium, through whom the loved ones who have passed to the higher life can and do come back and communicate to earth friends—the loving child can come back and prattle away to the fond mother; the mother to the child: wife to husband; husband to wife—therefore he must be licensed to preach this glorious truth. Yes, these dear ones can and do return and tell the world all about the spirits' home—they expose the fallacies of church dogmas; they undermine old theology and expose its corruptions—hence the cry, crucify the mediums; crucify, crucify! Theology can no longer hang upon the cross, nor burn the heretic. Her determination is good, but she is old and feeble; the most she can do is to occasionally find a poor, weak tool, who will suffer himself to be the instrument by which her tyranny is manifested, even in her death struggle, in demanding that the medium should cease to be the instrument (as though it was a matter over which he or she had control,) for spirits to manifest themselves to the annoyance of the churches, or else he must pay a heavy fine or be sent to jail.

Yes, old theology has erected another monument to commemorate its own shame and disgrace. The last one before this was put up in Massachusetts about twenty years ago, when it imprisoned Abner Kneeland for blasphemy. He said, "The Unitarians believe in a God which I do not." For this he was incarcerated in prison, broken in spirit, and old theology vainly hoped his paper, the *Boston Investigator*, was crushed out, but how weak the hope. The *Boston Investigator* yet lives, and has

outlived almost every one of its reviling cotempo-

raries. Theology thought by fining and imprisoning Colchester it would destroy him as a medium, and strike a deadly blow at Spiritualism. Poor old dotard—why don't it issue a Bull against the sun for shining; the waters of the Mississippi for flowing down to the Gulf of Mexico; or against men and women for thinking? It might as well, as to attempt to stay the onward progress of Spiritualism.

We have no hesitation in saying from our own personal observation, that Colchester is a wonderful medium, and affords incontrovertible tests of spirit power. We speak of his mediumistic powers. It is neither our duty nor desire to laud or condemn him as a man.

Spiritualism in Detroit—Prof. Grimes and the Reverend Clergy.

Old theology is lauding one self-styled Professor Grimes into notoriety as a lecturer on mesmerism, biology, etc., because, forsooth, he attributes Spiritualism to mesmerism.

Certain Spiritualists of that city proposed to discuss the subject before the public with Grimes or any other champion whom it might select. Whereupon the now especial devotees of the mesmeric theory declined to discuss the question, but published a long reply, dealing in gross personalities, worthy only of reverend clergymen, falsely charging Andrew Jackson Davis with "perpetrating his own infamy by confessing in his 'Autobiography' the most corrupt invasion of the sanctity of the marriage covenant."

This unblushingly false statement, which needs no other contradiction than a perusal of the book referred to, (to which we invite the attention of the public,) is a fabrication manufactured for the occasion by the following named reverend falsifiers, with others. Let their names go before the public covered with that infamy so richly due to men who will step so far aside from the path of truth and propriety as to willfully malign the private character of a pure man to gratify personal hatred of the sentiments he utters. The names, as appended to the article, are: Rev. J. P. Scott, Rev. J. H. McCarty, and Rev. Stephen Balmer, and others. *Reverend!* The title is odious, and a stench in the nostrils of good men. There is not an outrage known in the catalogue of crime that is not practiced under the garb of religion and sanctity of the title reverend. Not a week passes but the newspapers herald the shortcomings, ranging from petit larceny to the foulest murder, of some reverend scamp—some wolf in sheep's clothing. Among the most contemptible of all this class are the sneaks that will willfully and corruptly traduce the private life of a man head and shoulders above them in every virtue; and one whose name will be cherished with affection centuries after the title of reverend will only be alluded to in derision as having been used to designate a class of impostors who gained position and popularity in society by teaching that God was angry with His children—required a vicious atonement to be made for their sins by the sacrifice of His Son, and other like absurdities.

Then, again, the corrupt motives of such individuals are obvious to every unprejudiced mind. Not fifteen years have elapsed since every reverend belonging to the so-called *evangelical churches* denounced mesmerism as a delusion—the work of the devil, devised to overthrow religion. Now when it becomes necessary to aim their blows against a more potent foe—Spiritualism, old theology at once makes a saint of Grimes—acknowledges him a Professor, thereby admitting mesmerism to be a science, and as such useful in demolishing another and higher science—Mental Philosophy—Spiritualism.

Now we make no complaint in the premises. Prof. Grimes is performing a good mission, and we send him a hearty God speed. All his revivings will fall harmlessly at the feet of Spiritualists. He will awaken a spirit of inquiry amongst the people, and in the end his upholders will be the only sufferers. The reverend divines are acting their part like the rebels in the late rebellion—they have rebelled against a mighty truth; by so doing the eyes of the people are opened, and the slavery of old theology is being shaken off. Infinite wisdom made use of Jeff. Davis & Co. to abolish physical bondage as well as the reverend clergy to overthrow the mental bondage of old theology—means equally abhorrent—but who will complain of the instruments used, when God has no noble a purpose in view? Desperate cases require desperate remedies.

We say to the reverend clergy of Detroit, go on. Yes, let that be the watchword. Go on, in your own shame—revile Andrew Jackson Davis—a purer man than now wears the ignoble title of reverend—ignoble from his frequent pollution by those who wear it. Your vile slanders will bring deserved retribution upon your own heads. The public will lift the veil that covers, to some little extent, the corrupt carcass of that system of religion which denounces every reform, and has ever sought to enslave soul and body, and bind the freeborn mind in ignorance and superstition.

Pennsylvania Convention.

We have received a note from our esteemed correspondent, Dr. H. T. Child, in which he desires us to invite, through our columns, all Spiritualists from all parts of Pennsylvania, whether belonging to local organizations or not, to attend the State Convention, to be held at Philadelphia, May 22, 1866, a call for which will be found on our seventh page.

In many neighborhoods there are but a few avowed believers in our faith, and no societies; these might perhaps be deterred from going by receiving the false impression that they must go as delegates. To all such, we would say, go, and you will receive a most hearty welcome. They want a full attendance—want to see every county and township represented. Go one and all. The Spiritualists of Pennsylvania design organizing a State Society, and by your presence you will have an opportunity of becoming members.

Our Capital Stock.

Many thanks to the noble souls who have manifested their zeal for Spiritualism and general reform, by investing in our capital stock.

Our improvements are now rapidly being made. Our Bookbindery is now in successful operation, employing over twenty hands. A new press must be had. To do all this several thousand dollars are required immediately.

Our capital stock offers the means, and is a good investment to the parties who subscribe to it. We urgently ask the friends everywhere to send in their subscriptions promptly.

The Work Going On.

We learn with pleasure that the Spiritualists of Madison, Ind., have organized, under the name of the First Congregation of Spiritualists of Madison. They meet every Sunday at 3½ p. m., at West End Hall. Speakers are invited.

Colchester's Seance.
Mr. Colchester held a seance at the Reception Room of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION Monday evening. There were about forty ladies and gentlemen present. The room was brilliantly illuminated, so that every one could see all that transpired.

Each person present asked questions, known only to himself or herself, in writing, addressed to some spirit friend, and then folded the paper up into a small compass so as to entirely conceal from view all writing. These pieces of paper were then gathered up by passing around a hat, and laid on a table before the medium in a pile. No person present could tell his or her question from any other.

A stranger to the medium then took a pencil and pointed to each piece of paper thus folded. At about one-half of them there were given three loud raps. Those thus designated were put in a pile by themselves, and one at a time were immediately to the medium, who, without opening, immediately told the name of the spirit to whom it was addressed, and if a question was written on the paper he told what it was and gave the answer. This was sometimes done by his hand being moved mechanically to write—sometimes by his reading the name, question and answer over the head of the person who wrote the question, and sometimes by calling off the alphabet, and the spirit rapping at each letter and thus spelling out the answer—sometimes by his clairaudient powers, he hearing the questions and answers as given to him by his spirit guardian or some other spirit, and sometimes by the spirits writing their names in blood red letters on his arm or hand in the presence of the audience.

It should be borne in mind that the papers containing the names and questions were not opened until after the answers were given. Then they were opened and found correct in every case. It should be further borne in mind that in every case there was no possible opportunity for Colchester to know what was written on any piece of paper that was passed up to him, nor did any one in the room know what was written on any particular piece of paper while the test was being performed.

There was but one opinion expressed at the close of the seance—that was unanimous that Colchester the medium was honest, and practiced no tricks or deception of any kind whatever. He is a good medium, and deserves that treatment which Spiritualists in principle profess, but which unfortunately is not always carried out in practice—kindness.

The Little Bouquet Embellishments.
We are greatly indebted to Bros. A. J. Davis and M. B. Dyott. The former is the well known projector of the system of Children's Progressive Lyceums; the latter is the able conductor and instigator of the two fine Lyceums in Philadelphia. These brothers have kindly offered their assistance in furnishing the most perfect designs for the "Free Gymnastic Exercises" practiced in Children's Progressive Lyceums.

The beautiful Wing movement, which will appear in the first number, was sketched by Bro. Davis, from an actual scene witnessed by him at the time of its being performed by angelic children in the Summer Land.

To Conductors of Children's Progressive Lyceums.

We again repeat our request for a full list of the officers, number of children, time and place of meeting of the several Children's Progressive Lyceums throughout the country, that we may make up a regular register for the first issue of *The Little Bouquet*.

Those who fail to do so, neglect an important matter, and will regret it when they come to see *The Little Bouquet*. There should not be a day's delay in the matter. The first number must be issued immediately.

Sociable of the First Spiritualist Society of Chicago.

A sociable for the benefit of the First Spiritualist Society of Chicago will be held at Martine's Hall, corner of Clark and Monroe streets, on Friday evening, May 4th.

We hope there will be a full attendance. The music will be fine and all will have a good opportunity for social enjoyment.

Wm. White & Co., Banner of Light—New Branch Book Store in New York.

We call the especial attention of our readers to the advertisement of Wm. White & Co., the proprietors of the *Banner of Light*, to be found in another column of this paper.

It will be seen that this old and well-established publishing house has removed its New York branch office to 544 Broadway.

Frank H. May's Sociable.

As usual, Bro. May got up a splendid entertainment, at Martine's Hall, corner of Clark and Monroe streets, on Friday evening, April 27. He and Miss Ella Bratton are soon to get up another rouser, for the benefit of the Children's Progressive Lyceum. Let all the friends buy tickets in so good a cause—fun and utility combined.

Narrative of Dr. Hughes.

We have been promised by Dr. H. T. Child the above narrative of the experiences of Dr. H. since he passed into the spirit world, as given through Dr. C.'s mediumship. We look for it with pleasure, and feel that it will be as interesting, and even more so, than DeSoto was—as the unhappy man whose communications are promised now, belongs to our own time.

Annie Lord Chamberlin.

We had the pleasure of receiving a call from the above-named renowned musical medium, on her return to the East from a visit to her friends in the West.

It was a matter of great regret to us that Mrs. Chamberlin could not make it convenient to hold a musical seance while in this city, but she has promised to visit Chicago next autumn for that purpose—so we must wait patiently.

Etherealism.

One number more completes this interesting series—and we then design publishing the "Sequel to Etherealism." We have received many letters expressive of pleasure from our readers who have perused "Etherealism"—and we can assure them that the "Sequel" will be in no way behind the former in interest and instruction.

Miss Ella Bratton's Sociable.

In our last issue we stated that this young lady realized eighty dollars from the sociable in behalf of the Children's Progressive Lyceum. We were misinformed. She informs us that she made \$95.30. She has generously donated this sum to the Lyceum; and has thus won the gratitude of all interested in the success.

Colchester and Madame Darling—Children's Progressive Lyceum—First Society of Spiritualists of Chicago.

Mr. Colchester and Madame Darling have kindly offered to hold a public seance any evening that the officers shall appoint, the receipts of which they donate to the Children's Progressive Lyceum, and another like seance, the receipts of which they will donate to the First Society of Spiritualists of Chicago.

We trust that this generous offer of Mr. Colchester and Madame Darling will be hailed with joy. Several hundred dollars will be realized to aid the Lyceum, to make glad the hearts of the little ones, and replenish the treasury of the Society, besides doing an untold amount of good, by giving undoubted tests of spirit communion to hundreds who have never witnessed any similar manifestations.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

Our Thanks.

We tender our thanks to those writers who have so kindly sent contributions for *The Little Bouquet*, and ask others to promptly respond to our requests for articles made in previous numbers of the JOURNAL.

Mrs. Nellie Pine.

We are informed that the above-named lady, whose advertisement will be found in another column, is a very fine clairvoyant physician, and worthy of patronage.

Editorial Brevities.

The Atlantic Telegraph Company unanimously adopted resolutions approving the arrangements of directors with the Anglo-American Telegraph Company, for laying the cable this year. Upwards of one hundred miles of cable are being manufactured per week. Late advices from Europe state that the storing away of cable on board of the Great Eastern had commenced. The last week in June is the time fixed for the Great Eastern to leave.

The work on the Artesian well is still progressing. The second bore is now being reamed out to a diameter of eight inches, and this has already been done to the depth of about forty feet. The flow of water is still undiminished, and should the proportion for the large bore be as great as for the small one, we shall soon have artesian water enough to supply the city and propel the machinery for several factories.

The workmen on the lake tunnel have achieved about two-thirds of the distance, and should the work progress without interruption—at the rate of twenty-five feet per day—the two sets of workmen will meet about the end of September. They are meeting with some little gas in the western section, but not enough to cause serious delay.

It is reported that the marble beds of Kansas are immense. They are reached at a depth of from twenty to one hundred feet below the surface throughout a large extent of country. Finished specimens have been sent to Washington, where it is decided to be of a finer quality than any foreign marble.

It is stated that the emigration to the United States during the current year will exceed all former proportions. In the first week in March there left Ireland in twenty-one ships, 4,595 steerage and 256 cabin passengers. Fifteen hundred were assembled at Queenstown, awaiting transportation. Havre, in France, is crowded with several thousand German emigrants, all provided with money, and eagerly awaiting their departure for their new homes. Up to the end of May, over 10,000 had already engaged their passage, to leave via Bremen and Hamburg. They are mostly from Northern Germany, and Protestants, while ten years ago the South of Germany gave the largest number and mostly Roman Catholics. It is estimated that there is no doubt that the emigration from Europe this year will reach 500,000.

The political situation of Great Britain is somewhat similar to that of this country. The Edinburgh Review says the question at issue in Parliament is "not Parliamentary reform, but the extension of the elective franchise," and adds that "one extreme of the liberal ranks have accused the government of betraying what they call the just expectations of the people."

During the suspension of the mail service at the South our Postoffice Department was much more than self-sustaining—that is, the receipts greatly exceeded the expenses—now, since the re-opening of the mail routes and post offices in the South, the Department is rapidly falling in arrears—the expenses far exceed the receipts. This is an indication of the letter-writing and newspaper-reading North over the unenlightened South, where those who can read and write are the exception, instead of the rule.

Preparations for the great exposition of the arts and industry of nations at Paris, next year, are being rapidly pushed forward. It is proposed to erect a real Yankee cotton factory in the Exposition, to be worked by Lowell operatives. It is said that there are already 5,000 applicants for appointment as United States Commissioner to the Exposition, and not one in twenty of them are able to speak or understand the French language.

Elgin, Ill., has a cotton factory with stock capital of \$50,000. Genera, not to be outdone, is forming a company to have a stock capital of \$60,000, and be in successful operation by fall.

Book Notices.

THE PHILOSOPHY OF LIFE, AS EVOLVED BY MODERN SCIENCE. A Lecture delivered in 1860, in Texas, by S. S. Rembert. Bioclock & Co., 315 Main street, Memphis, Tenn. For sale at this office. Price, \$1.50; postage, 16 cents.

This valuable lecture, now published in book form, is before us, and is well worthy of diligent perusal. The author has in a vein of thought, fervid and glowing as his own native clime, given to the world one of the finest analyses of Spiritualism and its blessings, ever uttered. He proves it to be a scientific and philosophic religion. He explains it so clearly a skeptic must only wonder that he has not before investigated and accepted teachings so logical. He shows that it has existed from the beginning of time. He regards the Bible as a history of Spiritualism, showing that all peoples have had their sacred books from whence they drew inspiration, and an overruling Power whom they worship by some name—and that spirits have ever communed with mortals. His language is beautiful, his reasoning sound. He quotes freely from the scientific minds of the age. His book bears evidence of being the production of a cultured mind. He thus speaks in a candid spirit to all who are striving to rise above the mists of prejudice:

"I shall then endeavor to explain this philosophy as evolved by modern science, and with a brief peroration, or appeal to men of science to inspect its muniments, will conclude my discourse—happy, if in the most sententious and summary manner, I may succeed within three hours. I would ask to be distinctly understood and impressed upon your minds, that everything human, every intelligence below God, and perhaps His highest archangels, are fallible; that, except to cheer the heart without hope—and isn't this enough—I do not wish you to be influenced by my opinions in renouncing other and perhaps safer creeds, beyond the renunciation of exclusiveness, intolerance, bigotry, cruelty, and all ecclesiastical despotism, for I would not incur such responsibility on such momentous interests. I would reverently invoke the grand and governing Spirit whose ubiquitous presence permeates the universe, to stop my tongue ere it utter a cardinal error, or essay to shake the faith of the truly happy, if there be such; I would not propagate a fatal delusion for the sake of a temporary comfort, nor do I stoop to the vocation of proselyting; but I counsel you to investigate for yourselves as I have done for myself; and if you find a philosophy like an adamant pillar upon which to lean your tottering spirit, and become convinced and satisfied of its sublime truth, you will derive ineffable comfort and unfailing support, and add a new and higher charm to life than ever it possessed before; and if not, you will certainly have lost nothing by the labor."

SEXUAL PHYSIOLOGY. A Scientific and Popular Exposition of the Fundamental Problems in Sociology. By R. T. Trull, M. D. New York: Miller, Wood & Co., 15 Light street. For sale at this office. Price, \$2.00, postage paid.

The above work encroaches upon a subject of great delicacy, but of the most vital importance to woman and her offspring. It treats with a masterly pen many of the errors of popular opinion upon matters of grave import, unsparingly exposing false conclusions. It makes woman her own instructor, showing her how to be healthy and happy, how to live up to Nature—it teaches that women should have sole control of their own tastes, desires, and destinies. It treats of the abuses of the sexual relation, and how to correct them in both sexes, thus preserving and prolonging life, and a mental and physical equilibrium. Many scientific and physiological facts are set down and maintained. Some of these are in direct contradiction to formerly received views of well-known writers on these topics. It is a book of useful hints, and should be in the hands of every intelligent thinker.

BUSINESS MATTERS.
OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDING'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving likeness of the author, by Donnelly.

For sale at the office of the RELIGIO-PHILOSOPHICAL Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of postage.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-1f.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. 15-1f

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowell will remain in Chicago a short time, at No. 300 1/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. 24-1f

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. 25

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. 2-2-3m

PATENT MEDICINES.—If faith would cure disease, our physicians' occupation would be gone; the afflicted need only read the advertisements in the papers to be "made whole," but the nostrums prepared by these pseudo doctors do not often "back up" the faith inspired by their advertisements. We do not mean to condemn all so-called patent medicines, for some have been found to be very valuable. In this class we would include Coe's Cough Balsam, for coughs, croup, hoarseness, etc., and Coe's Dyspepsia Cure, for indigestion, dyspepsia, and all troubles of the stomach or bowels—they have been tested in thousands of cases. Our dealers all sell them.

NOTICE OF MEETINGS.
MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street.

Hours of meeting at 10 1/2 A. M., and 7 1/2 P. M.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10 1/2 A. M., and 7 1/2 P. M., at Syver's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in this Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7 1/2 P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

BOSTON—MALDEN.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon at 8 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2 1/2 o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should call on P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10 1/2, 3 and 7 1/2 o'clock. The hall and rooms are open every day in the week as a Spiritualist's depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sanson Street Hall at 10 1/2 A. M., and 7 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2 1/2 o'clock.

VIRLAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10 1/2 A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferry & Garrett's Building) on Market street. Lectures wishing to make engagements, will please address either of the following gentlemen: Thom. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbon, Secretary.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

SAN FRANCISCO, CAL.—Mrs. Laura Cuddy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7 1/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Caroline Abbott, developing medium, 300 1/2 State street, Chicago, Ill.

Rev. Orrin Abbott will receive calls to lecture on the Spiritual Philosophy. He will also receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and stock subscriptions of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. He is also a healing medium of great power. Address Chicago, Ill.

J. Madison Allen, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Will speak week evenings in vicinity of Sunday appointments, and attend funerals. Address, Woodstock, Vt., care of Thomas Middleton. Refers to Thomas Middleton or to G. A. Bacon, box 205, Washington, D. C.

C. Fannie Allen, box 70, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andrews, Makanda, Jackson Co., Ill.

George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Adelle L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonical Philosophy. Please address him at Rochester, Olmsted county, Minn.

Miss Martha L. Beckwith, New Haven, care of George Beckwith.

Lovel Beebe, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiritualism, compared with modern. Address, until further notice, Dahlgren, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown's post office address is drawer 5815 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts will answer calls to lecture. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes will speak in Lynn April 1 and 8; in Charlestown, April 15, 22 and 29. Address 87 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address, Ypsilanti, Mich.

Albert E. Carpenter will answer calls to lecture. Address, Peabody, Mass.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Onondaga Co., N. Y., care of Horace Farley.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker, will receive calls to lecture in Ross and adjoining counties, Ohio. Address him at Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill., will answer calls to lecture and attend funerals. Address box 675.

Dr. L. K. Conoley will lecture and heal in Wilmington, Del., the two first weeks of May. Address, Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rudland, Vt., P. O. Box 110.

Mrs. Jeannette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 515, Lowell, Mass.

Warren Chase lectures the first two Sundays of May in Cleveland, Ohio. Last half of May at South Pass, Ill. Will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Thomas Cook, Huntsville, Ind., will answer calls to lecture on organization.

Mrs. Laura Cuddy's address is San Francisco, Cal.

Ira H. Curtis speaks upon questions of government. Address, Hartford, Conn.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Miss Lizzie Doten will lecture in Boston during May. She will not make any other engagements to lecture until further notice. Address, Pavilion, 57 Tremont street, Boston, Mass.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker and magnetic healer, will answer calls to lecture. Address Greenwich Village, Mass.

Mrs. Fannie B. Felton will speak in Haverhill during May. Address South Malden, Mass.

D. S. Fracker, inspirational speaker. Address Berea, O.

Rev. James Francis will answer calls to lecture, after the spring opens. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium, will answer calls to lecture or attend circles. Free circles Wednesday evenings. Address, Washington Village, South Boston.

J. G. Fish will speak in Lowell, Mass., during May and June, according to notice.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on Spiritualism. Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. F. Foss will speak in Bangor, Maine, in June. Will answer calls to lecture in other places. Address Manchester, N.H.

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

Mrs. Laura De Force Gordon will lecture in Washington, D. C., during April and May—address care of George A. Bacon, Esq., P. O. Box 205; in Cleveland, Ohio, during July and August, according to notice.

N. S. Greenleaf, address Lowell, Mass.

Isaac P. Greenleaf will speak in Taunton during April. Is ready to make further engagements anywhere in New England for the season. Address as above, or Lowell, Mass.

L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis.

Dr. J. J. Hallinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyceums, and speak, either entranced or in his normal condition. Can be addressed at 24 Court street, New Haven, Conn.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind.

D. H. Hamilton will answer calls to lecture on Reconstruction and the True Mode of Community Life. Address, Hammon, N. J.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y.

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, will answer calls on reasonable terms. Address, Whitesboro, Onondaga county, N. Y.

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COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through
MRS. A. H. ROBINSON.
A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Our Father and our God, we realize Thy presence. We see Thy nearness and Thy goodness to our brothers and sisters who are yet upon earth. We feel to give to Thy children words that shall bring them to realize Thy blessings even in the darkest of darkness. We would lead them by the hand of love and truth to the altar of kindness, and show them that each may partake thereof and be blessed. We would have them realize that kindness to one another is kindness unto Thee, for Thou, oh, God, art within and around us all. We would look upon our experiences as the artist upon his picture, and feel that without the shades there would be no brilliant light—no contrast. We would feel and realize that the valleys are essential, else there would be no mountains. We would realize wisdom, guided by Thee at all times, and that each one of us is but filling the place that Thou in Thy love hast given unto us. We would thank Thee for that place, and for the assurance that Thou as a living and true principle, art ever with us.

QUESTIONS AND ANSWERS.

Q. It has been said that there was not gospel enough in Spiritualism to save its followers, and that they would, in order to be saved, have to seek refuge in some church. Please give us your ideas upon that assertion?

A. We would ask in all truth and sincerity, what gospel is for? What has been its great object and aim? We answer that it has been to secure eternal happiness after death. We are taught that it is necessary to live a pure and holy life upon earth, so that all may obtain a more perfect one after death. Little has been said in regard to the gospel in the past as being a means for soul growth. It has been, as we said before, solely preached with reference to the life to come as a means of escaping punishment, or securing happiness in the next life.

Every one who understands the true definition of the word gospel, will agree with us in what we have said. Spiritualism comes in and what does it say? It says openly and boldly that every man's soul is a gospel to itself—a saving power within with no creeds or dogmas. Creeds and error bias, as it were, the spirit, yet they do not change its true condition, for when it enters upon the spiritual plane of existence, then it will see with open eyes that the gospel, the true gospel, is for truth and right for to-day. Keep that fact constantly before you, truth and right are for to-day, and every day will take care of itself. Every day will be a gospel unto itself, whether upon the spiritual or material plane of life.

Spiritualism teaches you to live true men and women—true unto your own natures—and by so living you become worlds within yourselves—a gospel unto yourselves. No one can do any more than to save himself. Let each soul save itself, and by so doing it will throw out that influence that shall show to every one with whom it may come in contact that it is a true living principle, a gospel unto itself. Then the question, whether there is gospel enough in Spiritualism to save Spiritualists, is answered thereby. The embracing of Spiritualism, you must bear in mind, my friends, does not change the true character of the individual accepting it. The belief, without theory or practice, is of but little moment. We have told you again and again to be true unto yourselves, and in being true unto yourselves you will harm no one. Think not, by accepting the belief or ideas of another individual that that belief will act as a quickening power, a regenerating influence upon your own souls. Reason with yourselves. Receive that which is true to you, no matter from whence it comes—that which will be your highest conviction of truth to-day, will be for to-day. By living in that way to-day you prepare yourselves for the higher forms of manifestations to-morrow. Bear this in mind, for it is a point worthy the notice of every one, and thus live honest and upright to-day, and you will have no occasion to cast regrets upon the past.

Q. Are there elements in human beings corresponding to the elements of the earth?

A. Certainly, from the fact that man partakes of everything below him in the mineral, vegetable and animal life. Man is the ultimate. So there are in the human form elements corresponding to those of the earth. There is a life principle or spirit in everything which you can take cognizance of with your senses. There is a spirit in the little pebble upon the seashore as well as in the gigantic rock; not as much, because not to such extent—not the same amount of the spirit elements required to hold the few particles together.

Q. Is God outside of nature?

A. When we speak of nature we speak and look upon it as something that has existence upon earth and that alone. When we say nature or natural law, it is only another word or words for the all-pervading power or principle which you term God. When we go farther on and realize that upon the spiritual plane we are governed by the same principle, then we see that nature or natural law is not confined to earth alone; instead, we see that we are governed and surrounded by what we may call natural law, or, if it will make it appear any plainer, we can call it God—Father—any name that seemeth best to us.

CLARINDA.

I thought I was sick again, but I am not. Dear sister, I do not come to you because I have not had sufficient experience upon earth, but from the purest feelings of my heart. I am drawn to you to say something by which you may feel more certain of an existence after death. You recollect, Mary, how much we used to talk about that. You know that we did not believe it possible after the dissolution of the body, that that which actuated the form could be reproduced or take possession of another form upon earth again. I wonder no more about it now.

You, however, think more and more of it since I am taken away from you. You sometimes wish that, if we have an existence after death, that I will be near you. You often say I wish I could dream of Clarinda every night. I have learned that I can approach you in your sleeping better than in your waking moments. I often lay my head upon your pillow, and put my arm around your neck. When I first came to myself after my death, I was surprised to find things so different from what I had expected. With the rapidity of lightning, it seems to me, did our past conversations all come up before me. I was bewildered at finding

things so opposite to my own ideas, but it was a happy, happy surprise, Mary. I would have rather been annihilated than to have entered upon this plane of life, if there had been as much pain and sorrow here as upon earth. We had hard times to get along, you know; early and late we had to toil. I sometimes think, if it had not been for that incessant labor, I might now be with you. If I could toll and share with you as I used to, and have a full assurance that in the future there was happiness in store for us, I could be cheerful. Now that I can be with you, and you do not feel the reality of the life upon this side, I must come to assure you of its truth.

I am very thankful to the friends on both sides of life who have aided me in saying what I have to you. If it seems well to you, you can return your thanks to those on your side—the ones that are now present with me. I am glad that I have found out that I can speak through the organism of a woman, for it seems to me that I never could have exercised my powers upon a man. I know that I should have been constantly thinking of the cruelty, cunning and deceit of men—of their professing friendship one day for one and the next declaring the same amount for another, and that they were strangers almost to the first. Alas, such is the case with too many!

I know how closely you will read and catch at every word to see whether it is freighted with the same amount of love that I had for you before my death. I am glad that I have been enabled to express myself through the organism of another so perfectly, in regard to my feelings for you. As long as I staid upon earth we shared alike in disappointments and blessings; more of the former, I am sorry to say, than of the latter. Such was the world, and you will say it is the same now. I know it. Rest assured that I will do all that I can for you. Please send this to Mary Hale.

BENJAMIN TO NELLIE.

With your permission, I will say a word or two to my wife and children. Sad was the day when I was called to leave you. Black and gloomy is your future to you—starvation stares you in the face. You know not whither to turn. Seeing that condition, and feeling it most keenly too, I embrace this opportunity of saying to you, lay aside that feeling which you have always carried—call it pride, perhaps that is its name—and ask of those who have a plenty for something to sustain you and yours a little longer. If persons would only lay aside that sensation of dreading to let folks around them know their true condition, how much, yes, how much suffering would be spared. As it is now, those that ask are the ones that are least needy—and that it has been so long, is one reason why folks are afraid to ask. You know it can but bring unhappiness to me to see you placed in that condition of suffering. Oh, if I could have staid a little longer—but regrets are useless. Nelly, be frank with those that were once our best friends. Show them what I have said, and your present wants will be relieved. Perhaps, Nelly, this will reach them before it does you. If it comes to you I know that you will carry it to them. My name is Benjamin. Good bye. Don't ask me any questions. I know where I am. This city was my home. [Had you not better tell us where to send your letter?] Bless you, woman, I know they will get it.

EDWIN BERTICE.

You have got a nice morning, lady, but you have not got a nicer one than we have. I want to tell my folks a few things, but in the first place I do not want to say anything to you that shall cause you to think that I am not happy. Why, there is a fly upon the window. Oh, catch it, catch it. [Trying to do so.] I have not seen a fly since I died. I have got it! It is crawling all over my hand. Sh! Well, my friends, I am happy all the time. [To reporter.] My folks know that I cannot write a letter, but I can tell you what to write for me. There is a lady here that tells me to say anything I wish. [Can you tell us who the lady is?] I will ask. [Apparently listening.] Mrs. Lane is her name. She is a spirit that loves and guides this medium. She said that I could say anything that I wanted to. I do not know as my letter will be nice. My name is Edwin Bertice. I do not know how old I am. I am not very old; perhaps I am eight, yes, they tell me about eight. This letter is to go to that big place in Canada called Montreal. Please tell my folks that if they will sit around a table I will come and make raps for them. Three raps will mean yes, and one will mean no, and two shall mean I guess so. I will make raps. I can do that. Next time that I come I will make a nice letter. Good bye, father; good bye, mother; good bye, Maggie; good bye, Henry; good bye, lady. I am going home now. I do not see any flies at my home—what do you suppose they were made for? I will look all around and see if we have any flies. Send this to Mrs. E. A. Bertice.

SARAH AMELIA BARNARD.

There is happiness in heaven, and I have found it; and I thank the Lord that I have done so. Nothing but a Christian life can give the perfect bliss that I now enjoy, and I want every one of you to live just such lives as I always told you would be acceptable in the sight of God and His angels. Now, although I speak to you through this medium, do not think that I would have you step aside from the Christian path of rectitude and virtue. No, very far from that, because a Christian life leads unto happiness. I think many times of what I should have done if I had not reached salvation. Yes, to-day I praise God in my soul for bringing to me the Christian faith, and I thank him for permitting me to walk in that faith, for it is that, and that alone, that brings peace—perfect peace. I bless God for this opportunity of again repeating to you, in all sincerity, what I have often said before in regard to Christianity. I find things here a little different from what I expected, but yet the Lord is just in His mercy and goodness. I will put my trust.

I thank all those who have enabled me in any way to communicate with my friends. I hope that this will reach them. I hope for their sake, and for the sake of Christ Jesus, that they will soon be brought to see and realize the necessity of walking in a Christian path. I could not have reasonably expected to stay upon earth much longer, for sixty-five years and almost a half had rolled over my head upon earth, and now sixty-five years will here roll away, and find me still praising God with all my might and soul. If you will send this to my family—to one of my family, that will be sufficient—you will oblige me. I wish it to go to Elizabeth Carrie, and I think, perhaps, it would be best to put it in the care of—but no, I will not. Send it, please, to Georgetown, D. C. My name is Sarah Amelia Barnard. Now let me thank those present for their kindness since I have been here.

I would repeat again, that as long as you live up to pure religion, and the teachings of our Lord and Saviour, His blessing will ever be with you and yours. His blessing I still crave, and feel assured

that He will be with me. I will now have to bid you, my children, an affectionate farewell. I know not when I shall find any one again through whom I can say as much. If I succeed in finding some one, then I will let you hear from me again. Good morning.

CARROLL STEBBINS.

Your Carroll is not dead, because when we are dead we cannot see, nor can we hear what anybody says. Carroll Stebbins is not dead at all. I do not know what made you think that I was. I wonder where that idea came from. That is all that I want to say to you. [Where shall we send your letter?] I have not written a letter. That is my advertisement. Oh, one thing more: Aunt Lydia wanted me to say that she did come to you the other night, and you did not really know whether it was Aunt Lydia and me or not; we shall come again. [Tell me where to send this.] No, sir. Did I not tell you that it was my advertisement? I am not going to tell you where to send it. I did not want to tell a long story; I only wanted to say that I was not dead—that was all.

JIMMY WILLIAMS.

How do you do? I want to tell my folks the reason that I felt bad when they told me that I was going to die. The fact was I was afraid to die, because there were so many theories about death; and I thought that perhaps there was no truth in any of them, and that I was not going to live at all. Uncle Craig was the first one that I saw after I got so that I could see. At first I could not see very plain. When I first got there I could not hear what you said, and know you; but I did see Uncle Craig, and that scared me. When I got farther away from you I saw him clearer, and instead of thinking of you I talked with him. The first words he said to me were, "don't be afraid." I shall never forget that. Now I am not half as afraid as I was. I cannot give you a correct idea of the manner in which I am talking to you. When you die, die, and talk to the friends that you have left, as I have, then you will understand all about it. I am never at a great distance from you. You wish to know if I am happy, and if I am suited. I am pretty near, but will be better suited one of these days. Let me tell you how I feel. I feel just as though I could start and run right off; but when I try to do so there seems to be a weight. What do you suppose it is? I have not told you my name yet. It is Jimmy Williams. Uncle Craig told me to tell that, and when my folks see that why it would set them thinking, and they would go to somebody and let us talk to them again and again. I lived in Ashtabula county, Ohio. I want this to go to my sister, Adaline Williams.

SAMUEL MONTGOMERY.

Now, I don't know your name, but if you will tell me just about how long I can speak through this medium, I will measure my remarks accordingly. I don't want to be indebted here. I feel a little kind of strange, because you see this is entirely new to me. I had no idea of this mode of manifesting myself to friends after the dissolution of the form. I would say, though, let all persons go to work and find out all that they possibly can about it, for I do not believe that there is a single person upon earth that would not desire to let his friends know of his condition, if he believed it possible. People have that desire before they leave earth. Some of my friends believe in this, and some of them don't. I did not use to believe in it. I thought if I came it might be the means of inducing the rest of my folks to investigate, and then they would obtain a thorough belief in this way of communing. I did not embrace this belief for the sake of the novelty. I did not embrace it because I thought that it was going to add any to my credit as a spirit, neither do I think that it will add to any one's happiness except my own.

I often used to say that I did not see the necessity of such a multitude of beliefs in regard to the right course to be pursued in order to be happy after death. Every one seemed sincere, and each one had a different belief which he entered into with his whole soul. I could not doubt people's sincerity; yet I could not see if one was right, how others could be. There is where I was, so I did not want to have anything to do with any of them. I saw those that said they had been here and manifested themselves to their friends that were upon the earth, and they said that if I desired to do so they thought there were those who would willingly help me. I thought it over, and looked at myself, then I thought that I would try, and I have.

I want to tell you that George Coleridge is just about the same here that he was upon earth. And Tilly White—she is just about the same; and Matty Hoyt, too, I do not see any great difference in her; and Uncle Will Green, he is just about the same, too. I do not see any great change. We are talking of uniting our efforts for the purpose of seeing what we can do at home—for the purpose of drawing you to a better realization of what we can do. I grow stronger and stronger, and you may believe that I will set myself at work to manifest myself. My name is Samuel Montgomery. Perhaps I have said things that have made you feel bad, that is, made you wish that I was living where you are. I do not want you to wish so. I much prefer that you would think that I am far better off. I am indeed better off; so don't wish me back again for any selfish purpose of your own. I can look ahead and see that the time is coming when you folks on the earth will feel no worse at the second birth than you did at the first. I mean by the first birth the one upon earth, and the second the one into spiritual life. The first is accompanied by pain to others besides ourselves, and the second is accompanied by pain to our own physical bodies, by the laws of nature. While upon the material plane we are struggling to obtain for ourselves a healthy and perfect action, and just as soon as nature ceases to make any further efforts, just so soon the interior leaves the exterior, and we are born again. There should be no more grief at the second birth than at the first. I have a good many ideas upon that subject, and when we can unite and get your attention turned to us in the right way, I mean to give them to you, from time to time, as I think you are prepared to receive them. Until then I suppose that I with the rest will be compelled to wait. [To reporter.] If you will put my letter into your paper just as I have given it, that is all that is necessary.

W. D. SUMNER.

I want to say that your expectations of me, now that I am in what you call the higher life, I shall not be able to fill, because the change has been greater to you than it has been to me. I never was used to preaching, theorizing or philosophizing upon anything in particular. I will give my name as W. D. Sumner. My home was in Pantonville, Winnebago county, Ill. This is the best that I can do. Good bye to A. H.

EDWIN E. CAMPBELL.

Now, Elizabeth, you who was once my wife, I will say, I wish to God that I could say, is my wife yet; my children Will, Joan and Charles, they are my children yet, but you are not my wife. Well, well, let that pass. I suppose you thought that it was best to have some one to care for you and protect you, and I don't know but it is well that you should have, but it is hard for me. If it had been as I had for fifteen years before my death, thought it would be—that there was nothing of us after the dissolution of the form—then it would not have made one particle of difference to me whether you married again or not. Perhaps if I had been left alone I should have done as you have. Instead of finding myself annihilated, I find myself an individualized being, conscious of the present, and not only of the present, but the past, and can look ahead. Inasmuch as I am conscious, if I could feel that you were mine, all mine, just the same as when I was with you, how happy I should be—how perfectly happy I should be. I want to tell you right here that I know all that you do. I know your real condition—I know where our children are, and also just exactly how they are situated. I think that by telling you this, and making you feel and realize the truth of what I say, that you will go to work and arrange things a little more as you would arrange them to please me were I still with you. Oh, God forbid that I should cast the least shadow of reproach upon you; perhaps if you had been taken away and I left, I should have done the same thing.

See here, now, if I had got married again, and you had been perfectly conscious, how glad I should have been if you had come back and told me about it; and also what was for the happiness of me and our children on earth. I should have been thankful. I hope you are glad to have me come back. Here I am in possession of a body not my own, surrounded by many strangers, kind at heart I suppose, but yet they are not my own friends, trying to say something to you. I do not know how many there are here. How different I could talk if I could see you and say what I have to say. Now, don't think when I say if I could see you that I do not see you. I want to talk to you all alone, free from any one on earth. It would be a great deal better, a great deal more satisfactory to you, too.

The folks here are all kind. I appreciate their kindness, yes, indeed I do, because there seems to come out from them towards me sympathy.

I want you to get our children back. Get them where you can take charge of them. Feel that I will be with you in spirit, though not in form. I will do all that I possibly can for you and them. I know what you will say; although you never have uttered it, it comes to me. It is there in your brain. I see it. You will say, why did you not come and tell me before, and why did not you come right to me instead of going away there and saying what you have to say? I will tell you. It was because the powers within myself, without the aid of others, would not have been sufficient to enable me to speak to you. There are spirits around this medium that help me to exercise my influence and show my individuality. That is the reason why I came here instead of coming to you. I will try the very best in my power to talk to you face to face through some other organism nearer you. Is it anything strange if I have appeared a little excited. I cannot help it. All the feelings that I had for you before I left you are called up, and I have to guard myself in my expressions, because what I say reaches other ears than yours. I want to give my name and the place where you are, to send my letter. If I could stay longer I would, but I am sure I cannot. My name is Edwin E. Campbell—away from Little Rock, Arkansas. When I can come again I will. Good bye.

UNCLE ARTHUR TO MASSA HEWES.

Massa Hewes can neber lick dis child any more. Slavery am done away. Ain't that nice? Can't neber stretch us poor childrens up any more—hang us up high by our hands, and our feet fast. Den come de oberseer; den didn't he put it on? Can't do dat any more—can't touch dis child any more. Bress de Lord for dat. I say hallelujah for dat!

Massa Hewes, dis child am free. Golly, ain't I glad. When he comes here where I am, won't I crack the whip. I will make him jump and fly around. Oh, bless de Lord, Ise glad, I tell you, that I have got a right to lash him when he comes. Would not you? [To a lady present.] [It would be better to treat him kindly.] The Bible am saying do unto others as ye would that others should do unto you. Then Massa Hewes must get good lashing. Him white passon, this child am poor black nigger. Laws mercy, what times I seen. Say, missus, I have not got any words to send to my mother. Lord only knows what became of her. I have no children ether. [Did you have any and what became of them?] Massa Hewes may tell that. "Uncle Arthur" has got done now. No more lash, no more praying the Lord may hab mercy on dis poor child, cause de Lord has had mercy on me and taken me home to Him. I lived in South Carolina—could not tell what town. Lord, wasn't I scattered, though—was not I sometimes in one town and sometimes in another?

SPIRIT TO HIS WIFE, WHO WAS PRESENT.

I come to you when all is quiet at night, and say to you all that I can. My sympathies are too much excited to talk to you much now. [This spirit then retired, and Henry, one of our guides, spoke for him as follows:] Lady, your husband is a man of very strong feelings. By coming close to you old memories were called up. He wishes to say that he will do everything for you that you may be happy; and that the children may be happy, too. He would tell you of his experience since he left you, and of the experience of his and your child and of your son Seymour—all that he has passed through, of his nearness to you, and of the many changes that have been brought into the family circle, and of those that are to come. He says that he will be with you when you are in a passive condition, and will tell you what to do. You will think that you dream many things that he will impress upon your mind. He with others will manifest themselves just as often as they can. He will persevere and give you what you desire—a long and strong communication through this organism. If you were not present, probably his feelings would not be worked up to the extent they have now been. He has a fine temperament, loving in his character; it was hard for him to be taken away from you, yet he felt that the will of the Lord must be done. [Mrs. Harold said, "I wish that you would assist my husband to speak at another time."] Yes, we will do so. Brothers Bliss, Butler, Walter and Sister Lane, and many others, will combine their influence and help him to say what he wishes to. He feels better since he has come near to you and felt your true warmth of soul.

He wishes to direct you financially, so that you will not go amiss, or do that which you would afterwards regret. He will be that all comes out

right. He is with you, prompting you what to do, and he will acquiesce in what you wish. [Ask him if he can talk through our little Anna.] Yes, he says, in a little time that he will be able to, though he may make many unsuccessful efforts. If those persons who receive communications, could but know of the exertions on the part of the spirits to manifest themselves, they would hardly turn away and call them fanatical, insane, humbugs, or anything of that sort. I can see where you are; you are coming out all right. By preparing your mind upon this side, you will enter with more zeal upon the spiritual plane, and bring up your children so that they shall possess liberal traits of character. When you address them, teach them to look upon nature, and feel that all is in accordance with the works of nature; the great positive element that individualizes itself in various ways to our conception. Instruct your children in that manner, and when they pray "Thy will be done and Thy kingdom come on earth as it is in heaven," they will find as great a heaven within their own breasts as you can conceive of on the spiritual plane. For when you are filled with love there is no room for hate or envy. I see a great work for you to do, and there are many friends who will aid you to do that which shall bring happiness to you and your children, not only to them, but to your brothers and sisters—I include every child of earth—for it is one great brotherhood and sisterhood, quickened and brought into conscious existence by the one and same living Principle which you term God or Deity; call it Father, if you choose, or Mother. Mother is a word that comes home to the heart, and awakens its holiest emotions.

Letter from Uncle Toby.

DEAR EDITOR: I am an occasional reader of the JOURNAL, and seek with avidity every opportunity of reading those interesting communications from the spirit land. Some weeks since, I read an article in a number which has been mislaid. It related to putting a medium in a trance and nursing with much care the corporeal for days while the spirit sallied forth over the earth, and looked into the secrets of foreign courts, having them photographed upon the memory so that they might be repeated orally on its return. To me such a course would seem rather too much like eaves-dropping, to suit my views of morality.

I prophesied some fifteen years ago, that the time would arrive when the present mode of telegraphing would be superseded by the spiritual telegraph. I have for many years been philosophizing upon the subject, and elaborated a plan for its solution. You will find it but a poor sketch to be filled up by one more capable than myself. Let a strong, healthy speaking medium, be put *en rapport* with some active and intelligent spirit who has a strong proclivity to benefit mortals, and if he seeks posthumous fame all the better; and let that spirit communicate messages to be written out by a phonographer, and dispatches sent to the correspondent in the same way that such messages are sent at present; and let all messages be prepaid—for I don't suppose that mediums and phonographers can live on wind as spirits can.

It might be possible perhaps to establish offices in remote cities, even across the Atlantic. The general news could thus be transmitted from one sphere to another. The Atlantic cable has failed the second time, and will continue to fail as often as the attempt is made to restore it. With that as with the Great Eastern, I prophesied its failure long before it was afloat; and I predicted the failure of the cable before an inch of it had been made. They have not yet learned the laws of electricity which govern the battery.

I propose to offer some views on geology, astronomy, electricity and the philosophy of the mind as well as the laws of electricity, which will make old fogysm tremble; but I am not afraid to vindicate truth.

We live here in the hotbed of bigotry and should be glad to be the medium of disseminating light in this benighted community, and if you will send me a few back numbers of the JOURNAL to distribute, I may procure some subscribers in this vicinity.

I have seen seventy-four winters, and am past labor, but can walk about some, and will procure you subscribers. I will do all I can to advance the cause of reform and progress.

UNCLE TOBY.

Letter from Milwaukee.

DEAR EDITOR: In No. 3 of your JOURNAL, a communication signed "Reader," from Madison, asks for an explanation relative to one who lost his arm, who still feels it in its place, causing pain, etc. With all due deference to opinions from the "Inner Life," we beg to differ.

Sluggish temperaments would probably not be affected in this way. Sensitive persons may be, from the shock received at the time, and by the derangement of the nervous fluids. We hold that the spirit of the arm is intact with the balance of the members of the body. There can be no severance of spirit—only the physical is maimed—we hold that the individual's mind has nothing to do with such a phenomenon, therefore cannot be psychological. We have treated cases of this kind by magnetizing the part left downward, thereby correcting the diseased nervous fluids and giving immediate relief, thus demonstrating the cause to lie in diseased nervous fluids.

Milwaukee, Wis., April 9, 1866.

A Mistake.

DEAR JOURNAL: When I wrote to you in behalf of my son, and in which letter he placed the necessary sum to pay for *The Little Bouquet* for one year, I did not suppose that you would infer that he had a family, for such is not the case; and yet in the published letter of April 28, it appears that you did thus infer; my son, Alonzo, resides with his parents, and as he is very fond of reading, I feel disposed to encourage him in obtaining such reading matter as is in accordance with his taste, and especially with such mental food as will have a tendency to elevate his affections.

Fraternally yours,
ASA W. W. HICKOX.
Conneaut, Ohio, April 26, 1866.

[EDS. NOTE.—We can only say in the matter that the letter containing the subscription concluded precisely in these words: "Please direct the *Bouquet*, when it makes its appearance, to me. Yours, Alonzo M. Hickox." It was very natural that we should conclude that the letter was penned by the parent, as the language itself indicated thus.

The Pitohou (Pa.) *Record* states that an old bore in that place, a few days since, struck a crocodile in the rock, and, on using the sand pump, brought to the surface a live fish, about four inches long, of a brown color, and having no eyes. It was brought from a depth of 610 feet, and when placed in water and exposed to the atmosphere, expired in a few hours.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dove
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hue;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to cheer; but if that lovely flower
Hath sweetened one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

School Girls.

BY FITZ GREENE HALLACK.

Merrily blazes the morning bark
Along the summer sea;
Merrily mounts the morning lark
In richest fragrance and in purest hue;
Merrily smiles the morning rose
The morning sun to see;
And merrily, merrily greets the rose
The honey-sucking bee.
But merrier, merrier far than these,
Who brings on wings of the morning breeze
A music sweeter than her own;
A happy group of loves and graces,
Girlish forms and lovely faces,
All in gay delight outworn:
Outworn from their schoolroom cages,
Schoolroom rules and schoolroom pages,
Lovely in their teens and tresses,
Summer smiles and summer dresses,
Joyous in their dance and song,
With sweet sisterly caresses,
Arm in arm they sped along.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA.

I am composed of 15 letters.
My 4, 11, 6 is an industrious little insect spoken
of in the Bible.
My 6, 3, 10 is a common beverage.
"12, 10, 6, 18, 5 is found all over the world."
"14, 4, 13 is what good citizens will uphold."
"5, 10, 6 is a very troublesome animal."
"8, 3, 1, 6, 13, 5 is a particular kind of dog."
"2, 7, 14, 15, 3, 5 is the name of a celebrated
magician of the present day."
My whole is one of the greatest blessings ever
bestowed by spirits upon mortals. A.

Chicago, May 1, 1866.

CHARADE.

My first a joker likes well,
Of my second a sportsman can tell,
My third, just change an S to a T,
And the home of a bird it will be.
Of my whole all boys and girls beware,
'Twill bring you to sorrow and despair.
Philadelphia, April 22, 1866. L.

A TRANSPPOSITION.

Eped ni eth hrmebeca fo eht nraib
Ron stthohug ear kdneil yb naysm a ddnhe acinh,
Eakaw utb eno, dan ol, atwh nymda seir—
Caeh mtpssa sit egmna sa het rebot lese! W.
Chicago, May 1, 1866.
Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC.

Answer to Charade.—Belle Bush.
Answer to Word Puzzle.—John Mayhew.
Answer to Anagram.—Conshohocken.
Answer to Puzzle.—Two twenty-five cent pieces
and two half cents.
Answer to Transposition.—I asked my sister what
her favorite poem was. She replied, *Enoch Arden*.
I told her I preferred *Huanzha*, by Longfellow. I
added, there were beauties in the *Raven*, but I liked
the *Bells* by Poe much better.

John Dickey, of Springfield, Ill., sent the first
correct answer to the Word Puzzle and Puzzle.

For the Religio-Philosophical Journal.

Little Neighbors.

MY DEAR CHILDREN: Do you live in the city
or country? Do you take your dinner basket at
half past eight, and your little brother or sister by
the hand, and walk to school up hill and down hill,
and perhaps across fields, to the little red school-
house—the same house and over the same road
where your mother led your uncles and aunts? Do
you meet each day the same twenty or thirty rose,
happy faces, who like you, come with dinner-
baskets and little brothers and sisters? Or do you
wait until the heavy bell summons you to the costly
schoolhouse, where hundreds assemble daily, and
whose pale faces do not all become familiar in
many months? I wish that you all lived in the
country, where the air is pure, where the birds are
not caged, and where you can splash in the brook
and tame the speckled trout, instead of admiring
through glass globes the goldfish, as they dodge
about in their narrow homes. I have concluded to
tell you something of my little neighbors in this
large city on the Pacific Ocean; and I hope
wherever you may live, my account of them may
prove interesting to you.

I do not know my grown neighbors. I see ladies
and gentlemen going out and in the houses next
and opposite; but I don't know their names, or
whether they are boarders, servants or proprietors.
For their isn't so much difference in the looks and
manners of servants and mistresses after all; each
class may be ladylike and graceful in its manners,
or rude and vulgar. Often the coachman, who
takes care of the horses, sleeps in the stable, eats in
the kitchen, and drives his master's horses whenever
the family wish to take an airing, is more of a genuine
gentleman than his master is.

The little ones I know, though I cannot tell but
two or three real names out of my twenty little
neighbors; yet I have christened them all in my
imagination with names adapted to their looks and
dispositions. The red-haired girl who wears the
blue merino dress and jockey hat, and who pushes
all the children off the sidewalk if they touch her
jack-stones, hoop, or ball, I have named Spitfire.
Only one or two seem to love her at all—Violet,
with the flaxen curls and blue eyes, and Alfaretta,
the broad-shouldered Indian girl, are all who love
her. Violet loves her because there is nothing but
love in her nature, and Alf because she says Spit-
fire is "spunky," and knows how to stand up for her
rights.

The brown-eyed girl, who may be seen every
morning, summer and winter, with trowel in hand,
uprooting all the intruding weeds from her garden
patch in front, I have given the appropriate name
of Flora. She does not know how many happy
hearts she has made this winter, while doing what
added to her own happiness. I have seen the sad
face brighten and the set features relax, as the
passers-by paused to take a look at the beautiful
verbenas, callas and pansies which blossomed in
spite of frost, because the hand of love had tended
them. Who knows but some sorrow-laden soul,
"weary of the march of life," has taken new
courage from these tiny monitors that faced the
cold and frost so bravely?

Osselin is a musical genius, lives in the same house
with Alf. They are apt to get into quarrels, in
which Alf is always victorious. This morning he
seated himself on a stool in the yard, with an

audience of a pair of twin baby brothers before
him, and commenced singing at the top of his
voice:

"Hurrah for Billy Barber,
He went to shave his father,
The razor slipped and cut his lip,
Hurrah for Billy Barber."

After getting through with his song for the tenth
time, and rocking himself back and forth furiously
to keep time with his tune, Alf, who is full of
mischief, came shyly up behind, and as he awayed
himself forward, caught the stool and ran out of
sight, leaving Osselin sprawling on the paving
stones. "Hurrah for Billy Barber," was changed to
a doleful scream, joined in by his juvenile
audience, who seemed fully to appreciate his musical
talents.

You may be curious to know why Indians and
white children live together in this way, so I will
tell you by giving you a bit of Alf's history. Osselin's
father and mother a few years ago lived in the
mountains as many miners and their families
still live. Their only neighbors for miles around
were Indians, who live a wild life, more like beasts
than like human beings. Their houses are mere
huts, their dress scanty or a barbarous attempt to
imitate the whites, which is but little better. Their
food consists of corn meal cakes, roots, berries and
grasshoppers. Osselin's mother was very kind to
these rude, ignorant people, especially so to Alf's
mother, who in return for her kindness, did many
good deeds for the "pale woman." The Indian
woman grew sick, and knew that she must die, so,
sending for her white friend, made her a parting
present of Alf, her only papoose, charging her
meantime to make her useful, buy her pretty beads
and trinkets, and sometimes talk to her of her
mother in the Great Spirit's hunting ground. These
people have a custom of placing the bodies of their
dead in a canoe, with all the property belonging to
the dead person, and after selecting a quiet place
in the forest, put the canoe among the branches of
some large tree, and leave it to the storms and
winds. When Alf's mother died, they put her in a
coffin and buried her in the ground—marking the
spot, so that Alf might know, when a woman,
where her mother was laid. Many times did Alf's
benefactress regret accepting so troublesome a
present; but she could not violate her promise to
the dead mother, so she took her to her city home
as agreed upon. Any other little girl would be
quite homesick, if not otherwise sickly, to give up
her nice buns and cookies for cakes made of acorn
meal, and her sweetmeats for grasshoppers—and
Alf was quite as dissatisfied with her change. She
was inventive, however, and endeavored to make
the best of it, by appropriating the chickens' dough
and pussy's breakfast to her own use, and now and
then for a luxury, regaling herself on young cana-
ries. One by one the cage full of unfledged birds
disappeared before Alf, was detected in her barba-
rous practice. Yet she is not all bad—she has
some qualities that girls who have had far better
training might imitate with advantage. She is
always ready to assist her "pale mother" when-
ever she is needed, and her work is done quickly
and well.

She has a neighbor, an Indian, like herself,
"Brave Joe," as the boys call him, who Alf insists,
is the best boy in town. He was bought by his
master when five years old, for one hundred dollars,
trained and educated like his own children; and
when his master died, leaving a helpless family in
poverty, Brave Joe felt the importance of his new
position, and went manfully to work, and by his
hard labor supported those who had been so
strangely thrown upon his care. Brave Joe's skin
is dark, but his heart is good, and there is not a
white boy on the street who works harder or is
more tender and affectionate to his mother and
sisters than he is to this family who are so depend-
ent on his labors. I sometimes wonder if "Curly-
head" will make as good and useful a man as Joe
has made.

We have had a long winter rain, for it does not
rain at all in summer, so we get a double portion in
winter, and all my little neighbors have been kept
within doors; but this morning the sun shone out
beautifully, and all the children seemed so happy in
the streets, I almost wished I was a child myself.
While watching their sports and listening to their
merry laughter, out popped Curly-head, with his
long, silky curls hanging over his shoulders. No
sport for Curly yet. Out ran the distressed nurse
with the exclamation, "Oh, you naughty boy, out
of doors and your curls not dry! Come right in,
this minute, and sit by the stove half an hour,
until they are dry through, or they will be straight
than a string in five minutes." The little martyr
kicked his nurse, cried and struggled, but all to no
effect, for he was captured and taken back to his
prison to lose the pure air, poison his young lungs,
and nourish his ill temper—all this just to dry his
curls. If "men are only boys grown tall," don't
you think Brave Joe will be a much better man
than Curly-head?

One day Violet's baby brother died; he was a
sweet child, and Violet loved him dearly. The
poor girl stood on the sidewalk and sobbed so
mournfully, while the tears blinded her pretty blue
eyes. Then a little boy, not much more than a
baby himself, came to comfort her. "I am so
sorry your little brother is dead," then pulling her
face down to his, he gave her a kiss, saying, "Don't
cry any more, mamma says God wanted him." Charming
preacher! no further sermon was needed. Violet
wiped her eyes, ceased her sobbing, and even
gave Flora a grateful smile, as she gave her a
bouquet of white moss rosebuds to put in the baby's
marble band.

Not far away a busy Miss of twelve summers
keeps a fruit stand. A small affair it is, but many
persons, charmed by her modest manners and sweet
face, grow suddenly fruit hungry as they pass her
stand. A confiding smile constantly brightens her
young face, and her short sunny curls peeping out
from under her white "sea-foam," give a graceful
charm to the poor French girl. I, too, found
her pears and grapes more tempting than any others.
My visits became quite frequent, and with her
easy chit-chat I soon found myself in her confidence
without hardly knowing it. She told
me at times how she started with her father and
mother for America, how her mother died on the
passage, and they buried her in the sea, how their
small means had become exhausted, and her old
father had resorted to the wood-saw to earn money
enough to pay their rent, and she sold fruit to buy
their food. She chattered away like her parrot,
which frequently called out, "Look out, Louise,
boys steal apples." Day by day a piece of worsted
grew under her busy fingers, which ended in a
long warm comforter for her father. This was
done secretly to afford him a pleasant surprise; and
when she saw him coming, her work went quickly
into an empty apple box, and when he came up she
would be innocently singing "Tis better to work
than play, my lad." The force ended one chilly
day during the holidays. The thin old father,
poorly clad, came up with feeble step, and his con-

stant companion, the wood-saw. "How goes it
to-day, father?" cheerfully inquired Louise. "Pre-
tily cold for my old bones, upon these high hills,
with the wind from the bay chilling me through." Out
came the nice warm comforter from the apple-
box, the grateful tears from the old man's eyes, and
a choking tune from the girl. "Tis better to work
than play, my lad," while Poi chimed in with
"Look out, Louise, boys steal apples!"

F. M. KIMBALL.

San Francisco, Cal., Feb. 28, 1866.

"Brighting all it Can."

The day had been dark and gloomy, when sud-
denly, toward night, the clouds broke, and the
sun's rays streamed through, shedding a flood of
golden light upon the whole country.

A sweet voice at the window called out in joyful
tones, "Look! oh, look, papa! the sun's brighting
all it can."

"Brighting all it can? so it is," answered papa;
"and you can be like the sun, if you choose."

"How, papa? tell me how?"

"By looking happy and smiling on us all day,
and never letting any fearful rain come into the
blue of those eyes; only be happy and good; that
is all."

The next day the music of the child's voice filled
our ears from sunrise to dark; the little heart
seemed full of light and love; and when asked why
she was so happy, the answer came laughingly,
"Why! don't you see, papa, I'm brighting all I
can!"

"And filling the house with sunshine and joy,"
answered papa.

Cannot little children be like the sun every day,
"brighting" all they can? Try it, children.

A newspaper printed in Boston, fifty odd years
ago, stated that a crow had been caught by a per-
son in Loudon, N. H., and learned to speak a num-
ber of words. Having strayed from home, he lit
upon the corner of a barn, where a girl was milking
beneath. Upon seeing Miss, he bawled out, "I
am coming, I am coming." The girl, supposing she
had been sold to the "old one," scampered off and
reported what she had seen. The elders of a cer-
tain religious society assembled and adjured the
crow to depart, who happened to be in the humor of
saying, "I'm going, I'm going." This caused a gen-
eral shout of joy, but their merriment was consid-
erably damped by his crowingly declaring, "I'll
call as I come back," to which they ordained three
weeks of fasting and prayer.

A CHILD'S FAITH.—When the United States
army was defeated at the battle of Bull Run, the
news filled every Northern patriot's heart with great
sadness. At Galena one party heard of it while at
the dinner-table. The shock was too great to be
expressed in words, and the company sat silent.
Presently a little girl spoke and said:

"Well, if they have not killed God, it will be all
right."
That impossible deed was not done, and the lit-
tle girl's faith has been honored. It is all right.
Liberty has triumphed. Rebellion is crushed.
The slave is free.

A poor and simple old Frenchwoman, who had
subsisted chiefly by begging cold victuals, died a few
days ago in Waterville. On her deathbed, ap-
pearing restless, she was asked if she wanted any-
thing? She replied, "Only one here—to be buried
in a clean white dress." Her last words, when
asked what she hoped for in the future, were,
"Good warm breakfasts." Mr. Percival kindly
provided a "clean white dress," at the expense of
the town, and the poor old beggar has gone to her
"good warm breakfasts" with the Father of
Mercies.

An old lady once triumphantly pointed to the
"Epistle to the Romans," and asked where one
could be found addressed to the Protestants? This
was equalled by an old negro Baptist at the South
who said to his master, a Methodist, "You've
read the Bible, I s'pose." "Yes." "Well, you've
read in it of one John the Baptist, hasn't you?"
"Yes." "Well, you never read nothing about no
John the Methodist, did you?" "No." "Well,
den, you see dere's Baptists in the Bible but dere
ain't no Methodists; and de Bible's on my side."

"Ma," said an intelligent, thoughtful boy, "I
don't think Solomon was so rich as they say he
was."
"What could put that into your head?" asked
the astonished mother.

"Because the Bible says he slept with his
fathers, and I think if he had been so rich, he
would have had a bed of his own."

A very happy comment on the annihilation of
time and space by locomotive travel was made by a
little girl who had ridden fifty miles in a railroad
train, and then took a coach to her uncle's house
some five miles farther. "We came a little way in
the train," said she, "and then all the rest of the
way in a carriage."

A Pennsylvania seven-year old was reproved
late for playing out doors with boys—she was
"too big for that now." With all imaginable inno-
cence, she replied:

"Why, grandma, the bigger we grow the better
we like 'em!"
Grandma took time to think.

A little boy had a wooden horse, and in course of
time his tail and ears and legs got knocked off, and
the toy presented rather a ragged appearance.
Said he one day, "God sees everything—don't he,
mother?" "Yes, my child. Well, I guess he'll
laugh, then, when he sees this horse."

"Old age is coming upon me rapidly," as the
urchin said when he was stealing apples from an
old man's garden, and saw the owner coming, cow-
hide in hand.

Conundrums.

Why is a split-rapper on a tour like the national
currency? Because he's a circulating medium.
Why is the sun like a good loaf of bread? Be-
cause it is light when it rises.

Why are chickens liberal? Because they give a
peek when they take a grain.
What notes compose the most favorite tunes? and
how many do they compose? Bank-notes, they
may be for tunes.

Why is the Secretary of the Navy like a crazy
petroleum speculator? Because he's Giddy-on
Wells.

SPIRIT COMMUNION.

The Misses J. M. and M. E. Pease, in connection with Miss
L. Conant, have a table of the most powerful and convincing
Test Mediums who have ever been before the public.
They combine many phases of spirit communion.
Terms—\$1.00.

Psychometrical delineations of character given by letter.
Said delineations and \$1.00 enclosed. Address Miss S. M.
Pease, No. 16 St. Louis street, Detroit, Mich. 2-7-1r

MRS. NELLIE PINE.

CLAIRVOYANT PHYSICIAN
Has permanently located at South Bend, Ind. [2-7-1r]

Scenes in the Summer Land—No. 2.
PHOTOGRAPHS of this beautiful old painting, executed by
the control of spirits, representing one of the gorgeous
scenes of their abode, are now published by the artist.
HUDSON TUTTLE.

Carte de Visite, 25 cts.
Address RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
Drawer 6325, Chicago, Ill., or Hudson Tuttle, Berlin Heights,
Ohio.

BOARDING HOUSE.

296 State Street, Chicago.

MRS. W. A. FOSTER has opened a Boarding House for
day and weekly boarders, with or without lodgings. Her
accommodations are good, and she will be pleased to receive
the patronage of Spiritualists and other friends visiting the
city. 16-1r

SPIRIT TELEGRAMS.

OF A HIGH ORDER OF INTELLIGENCE can be had
through the agency of

THE SPIRITSCOPE.

by addressing Dr. B. Box 280, Philadelphia, Pennsylvania.
This opportunity is made public in the interests of Light
and Truth, and will be given free of charge to those who want
light and seek Truth, but are unable to peculiarly assist the
light operators; others may determine for themselves what
remuneration to offer. 17-1r

A State Convention at San Jose, California.

The undersigned Spiritualists, being desirous of calling to-
gether all the liberal and progressive minds of California, for
the purpose of becoming better acquainted with each other,
and to consider some plan by which the glorious Gospel of
Spiritualism may be presented to the people, and also to give
our youth a natural and unsectarian education, do call a
State Convention to be held in Socartes' Pleasure Garden, in the
city of San Jose, on Friday, Saturday and Sunday, the 26th,
27th and 28th of May next.

Mrs. Ada Hoyt Foye, the wonderful rapping test medium,
will be present, and give sances in the evenings.
Mrs. C. M. Stowe, Mrs. Laura Cuppy and other speakers are
engaged.

Speakers in the Atlantic States are invited, and some are
expected to be present and take part in the exercises.
The various Children's Progressive Lyceums are invited to
be present and take part in the exercises.

It is hoped that all Spiritualists and progressive minds
who sympathize with the objects of this Convention, will
avail themselves of the opportunity to make this, the first
effort on this coast, an interesting and profitable occasion.

R. A. ROBINSON, San Francisco.
J. H. ATKINSON, "
JOHN C. MITCHELL, "
J. D. PIERSON, "
Mrs. LAURA CUPPY, "
R. B. HALL, San Jose.
A. C. STOWE, "
J. J. OWEN, "
W. N. SLOCUM, "
Mrs. C. M. STOWE, "
WM. F. LYON, "
H. BOWMAN, "
PRESCOTT ROBINSON, "
San Jose, Cal., March 8th, 1866.

NOTICE.

The Spiritualists, Reformers, and liberal-minded persons
generally, who are willing to co-operate with the National
Convention of Spiritualists, and those who are citi-
zens of New Jersey, are requested to meet in State Con-
vention, in the Friends of Progress Hall, in Vineland, N. J., on
Thursday and Friday, May 24th and 25th, 1866, for the pur-
pose of organizing a State Convention, to co-operate with the
National organization in the objects and purposes of said
organization. Convention will be called to order at 1 o'clock
P. M., May 24th, 1866.

WARREN CHASE, } Committee.
C. B. CAMPBELL, }
JOHN GADE, }

GROVE MEETING.

THERE will be a grove meeting of Spiritualists held on the
4th day of July, 1866, at Farmers' station, Clinton Co.,
Ohio, on the Marietta and Cincinnati Railroad. Spiritualists
and liberal minds are earnestly invited to attend.

S. C. CHILD.
I WILL now answer letters inquiring concerning the Mineral
Deposits of any specified locality, giving a description of
them to the depth of from one hundred to one thousand feet
below the surface. (One locality described in each letter.)
Having been engaged in this business, more or less, for four-
teen years, I now give you a chance to be benefited by my
clairvoyant and scientific researches. Write your name
and post office address plainly, enclose \$5.00, with stamp,
and address A. D. BALLOU,
Mankato, Minnesota.

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together with the latest style patterns for making them, is
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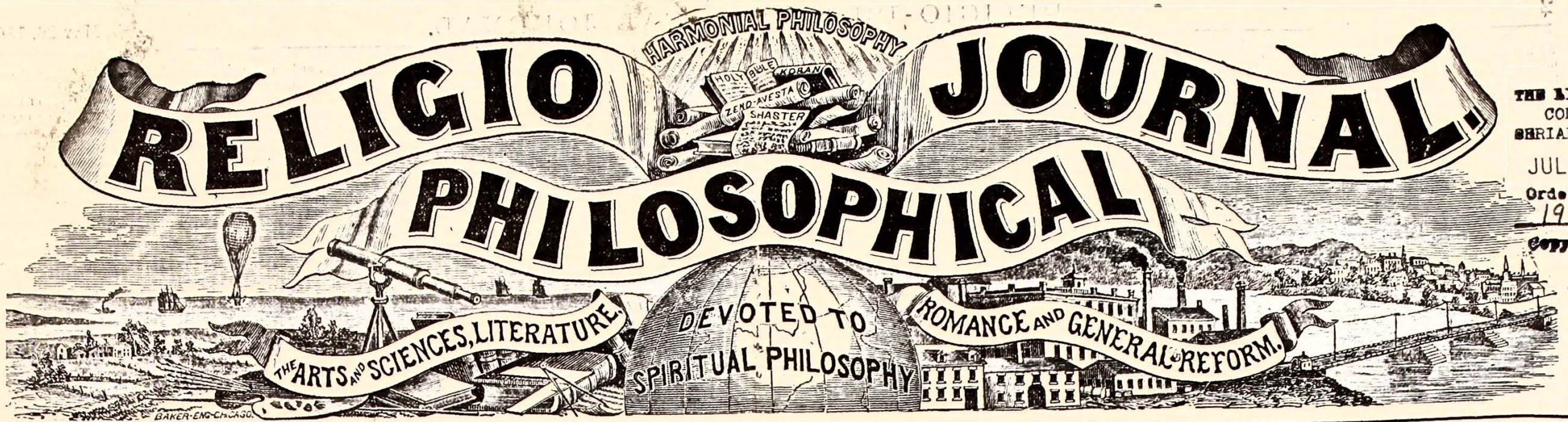
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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

CHICAGO, MAY 26, 1866.

VOL. II.—NO. 9.

For the Religio-Philosophical Journal.
I am a Woman Still.

BY WAIF WESTER.

The lights are out! The way is dark;
My heart stands still with grief;
The winds are drifting wide my bark,
On sandy bar and reef.
Oh, God, my Father, are you near?
Then grasp my groping hand,
And lead me through these waves of fear,
To beacon lights on land.

My Father God, they tell me how,
By thorny crown, was torn
A gentle, mildly-beaming brow,
That to the earth was born.
But though Thou sent'st him here to die,
And made him weakly human,
The crowding sense Thou didst deny,
For oh, he was not woman.

Why didst Thou, at that last birth bright,
Of woman's heart and brain,
Make her to be of all the earth,
Its optime of pain?
The breadth of whose capacity,
To suffer, love and feel,
Is measured by eternity,
By fine-drawn, fire-tried steel.

Why should the harp, so finely strung
For harmony of tones,
Be constantly by fingers wrung,
Whose every touch brings groans?
If woman must go out to toil
In life's thick-stubbed field,
Why make her nature to recoil?
Why give her not the shield?

The bear, engulfed by polar storm,
Has round him, 'mid the snow,
His shaggy coat to shield his form,
His furs the Esquimaux.
The tropic sun burns fiercely hot
On Africa's sandy plains;
And yet her children feel it not,
With thick, uncultured brains.

The thunder, with an iron tone,
Hurls forth its bolt from heaven;
The winds, which through the forests moan,
With mighty force are driven;
And man is strong by way to win,
Nor needs to wear a mask,
With heart and soul he glories in
The self-appointed task.

If woman must go forth as these,
Why not give strength to bear
The demon discord in the breeze,
His laughter in the air?
My Father, am I sinning now,
To question Thy designing?
The clouds are black! Oh, teach me how
To see the "silver lining."

My angel friends, where have you flown?
I do not feel your breath;
Why have you left me all alone,
To suffer more than death?
I fly to you, you ever sought—
To you alone, who know
How wildly, bravely, I have fought
In firmly hidden woe.

To crush the heart God gave to me,
And mould one firm and strong,
To battle with the lashing sea
Of poverty and wrong.
A heart of sterner, coarser kind,
Of manly strength and will,
And yet in hours like this, I find
I am a woman still.

With all a woman's timid fears,
A woman's heart to thrill
To things of beauty, sorrow's tears,
Which life's ripe fruits distill.
Must I forever wear these chains?
Is this my earthly lot?
To thrust aside all nature's claims,
And be, what I am not?

Until the long-continued strife
Of soul, and what it seems
Of actual and ideal life,
Rob me of even dreams?
With blunted feelings, forced to go
Through uncut paths, until
By sense of pain alone, I know
That I am woman still.

As the entire line of the Russo-American telegraph has been explored, surveyed, and the route located, and as many miles of the line have already been constructed, the probabilities are that we shall get communication with Europe quicker in that way than by the Atlantic cable.

People talk of the joys of youth. But are they not balanced by the miseries of youth? Sorrow to the inexperienced is despair. The man or woman who has seen much of life, knows that however bitter the grief, it must pass; but youth knows nothing of this.

Newspapers have very queer names in Italy. In a given mail the *Inferno* and the *Garden of Mary*, the *Troubadour* and the *Frog*, *Minerva* and the *Ass*, the *Wasp* and the *Devil's Tail*, may be brought in more or less congenial juxtaposition.

A man does most for his own soul by sometimes forgetting that he has a soul, in sympathizing with the sorrowing and helping the needy. The best culture comes from instructing others.

Many have puzzled themselves about the origin of evil; I observe there is evil, and that there is a way to escape it, and with this I begin and end.—*Newton*.

There are now in the vaults of the United States Treasury about \$141,000,000 in notes and coin, which is the largest sum they have ever before contained.

The passion of acquiring riches in order to support vain expense, corrupts the purest heart.

SEQUEL TO ETHEREALISM.

OF THE ELECTRIC MOTOR.

Broadly speaking, persons may be divided into two classes; the receivers and the rejectors, or the doers and non-doers, or the ascenders and descenders. These classes will sit in judgment upon a labor corresponding to their conditions. The receiver delights to hear of new projects, to discourse of new themes; the rejector is disturbed, and sometimes offended, when new thoughts or projects are laid before him. The ascenders look above for the divine gifts; the descenders grovel in the lower planes, think more of the mundane than of the spiritual. The doers delight when employments are set before them; the idle, or the non-doers are disturbed when it is seen that labors are proposed. Thus everlastingly on the journey of life these classes appear, play their parts, pass on. When an extraordinary work is proposed, then it can only be expected that the very best, most earnest, devoted, can be employed. These are the children of faith; have great hope; labor for their kind, irrespective of personal considerations. Besides, the loftier a work, the broader its scope, the deeper its principles, the slower must that work move. 'Tis a trite saying, "Great bodies move slowly." The broadest mind, taking in, as it were, the largest cargo, sails the most moderately. 'Tis a strong mind; a mind that cannot be shipwrecked. If incidentals occur, repairs are intelligently made. Associated bodies in the spirit life divide themselves into committees. These subdivide into bands, groups. Each association has its head, each committee its leading mind, each group or band its officer. Thus there is order. Each branch has its designated work. Often the inferiors do not comprehend all the plans which are embedded in the minds of the superiors. Then over and above all bands, groups, committees, associations, there is one leading, supervising mind. That mind arranges a cabinet; and thus there is order, from the highest to the lowest. Neither does one group or committee as such know of the plans or labors of a sister group or committee, the minds of the members being focalized quite continuously to the branch of labor unto which they are attached. So there are innumerable individualities that take no part in associative labor. They are at work in their individual spheres. Yet occasionally these individualities can be and in fact are engaged to do some peculiar labors. Thus there is individual cooperation, though the individual may only be an honorary member of the order. In undertaking to transmit to earth an electric theory of the universe, it was early perceived that not only was associative labor requisite, but that at times it would be needful to engage the services of some individuals having mechanical skill, calibre, who were profound, who were linguists, authors, sketchers; hence, the order, as such, saw the wisdom of employing persons, who, in the strictest sense, were not members of the order. It was a question of moment what steps should be taken of a practical character to unfold to earth's inhabitants the laws of motion. It was determined to present a few brief papers embracing fundamental principles. It was perceived that minds of a peculiar cast must be selected, fitted, prepared to receive. It was known that these minds must be of the masculine and feminine genders. Selections were made. It was moreover determined to gather illustrations of electrical thought mainly from the human structure, and especially the mechanism of the mind. Books could not be placed within the reach of these parties, because no authors had traveled over the road contemplated. The field, therefore, was fresh, the soil virgin; obstructions were to be removed, and these preliminary labors having been made, the important hour arrived to commence modeling the thoughts which had already germinated in the being. It was soon perceived that the action upon these minds must be mainly automatic; that as they were incapacitated by previous education to understand the work proposed, it were hardly worth while in the earlier development to do more than to direct, with the injunction that success depended on the most critical observance of these directions.

Occasionally, the restless mind asked why and wherefore? but responses could not in the nature of things be made, while the principles of action were being elaborated. 'Twas found that two persons were better than one; often when one was depressed, the other had courage; and thus strength, energy were secured. This model proposed to be constructed, must by a law of necessity be a growth. 'Twas conceived in a life above the mundane; was to be received in the rudimentary sphere, hence there were not only positive directions, but essential projections. Through these processes it was possible to, as it were, balloonize both the body and the mind. Physiological exhibitions of an interesting character were resultant of these essential projections. This section of labor being entirely new to the parties engaged, created deep and earnest inquiry. And it was seen that persons could be bearers of offspring in seven senses. The second or any succeeding stage could not be attained without the first, however. One without maternal experience could not be in any true sense a producer, a mother of an intellectual, moral, social, religious, spiritual, or celestial thought child. There must be a basis. Hence in the selection of the feminine a more than woman must be chosen—a mother; and more than a male—a father. Critical study demanded that each and every step might be onward. So there must be a mind intermediate, capacitated by breadth of thought, by hard study, by

personal experience, to catch thoughts as they proceeded from the twain, and thus a triangle was secured. That mind must be crafty, cunning, in its normal interior action. That craft must flow to and from the hand. The projectors considered themselves exceedingly fortunate in securing a cast of mind so plastic, gentle, critical. An end was to be reached. It was felt that could motion be secured in one of its slightest aspects, the eye seeing this would be encouraged to pursue these electrical investigations. Happily a point of great moment for illustrative purposes was in due season reached.

NUMBER TWO.

Man being a miniature of all below, around, and above him, it is needful in unfolding the laws of motion to touch upon almost every subject the mind is capable of grasping. This being so, there are many labors absolutely indispensable, which the ordinary mind would not easily comprehend. The earth in its virginal and maternal condition exhibits different phases of exhalation. These exhalations must to some extent affect the electric and the finer currents. To unfold a new motive power which shall be at all useful, it must bear a certain relation to different sections of the planet whereon it is expected to do its work. A suitable location was designated for infantile efforts. Unto that location certain parties could be and were attracted. The apostle of nature had arrived at a certain stage of unfolding which rendered it possible to gather from his being certain visionary qualities. The mind must be burnished, the mental vision strong, clear, broad. It was found comparatively easy to attract that person to the spot selected for these early labors. The leading communicating minds were in positions to gather such elements as the occasion required. It was perceived that one party had certain qualities of mind, general, elaborative, historic, which could be woven, and thus contribute to an important end. Brought into paternal relations to this work, his magnetism, his personal interest working in harmony with his loves, rendered him a valuable auxiliary. So there must be, as it were, a wiry, elastic and philosophic mentalist from whose being certain fixed, external laws could be borrowed. That cast of mind aided very essentially in, as it were, mentally wirezeling the being of the leading feminine mind. Thus the services of many persons must be and were secured to carry forward a work so novel, yet important. The external must be based upon the internal, else substantiality cannot be expected. Hence, many of the incipient steps were of an interior character. It must be observed that the finer has more of the essence than the coarser. Gold requires much less space than down, yet a quantity of down can be secured to balance the gold; one pound of gold will be found to be more useful in ordinary business transactions than a pound of down, yet the weight is the same. So a pound of spirituality is worth vastly more in developing man than a pound of sand. Yet the harmonic mind will perceive that the sand in some particular cases is more valuable than spirituality. It is desirable, then, to select the best possible casts of mind which can be centered at the home department for the transmission of some twenty, perchance thirty papers, illustrative of the human organism, and applicable for out-working purposes. The mind must see that a car must at times be propelled, at other times attracted. These forces must be so arranged that a quantum sufficit of electricity can be at command and a sufficiency of magnetism also on hand. To construct a car of that sort the central point will need to be so arranged that the electrician can see the principle which is aimed at and which when set in motion shall help the human mind to practice the two forces; one throwing out, the other drawing in. These two forces, as it is well known, hold the planets in their true orbits; so, as it were, the mind of the electrician must be orbitized, and in connection with the study of electrical currents it will be seen that not only can the car be sent in its circuitous course, but it can be propelled or attracted to a direct point. The ordinary locomotive is put upon its circle and wheeled into its place—circular motion, then, and direct motion are desirable. A party of persons may be seated at a circular table for feasting, conviviality. The largerist may load his car; it passes from his apartment, goes around the table, supplies the wants of the party. Each person lays his card upon the little waiter and with seeming intelligence it brings back a dish for No. 20 or any other designated number. Thus in domestic life, where provisions are made on a large scale, this little waiter performs its quiet part. Suitably arranged, it can gather the fuel, bring together the garments, take them to the laundry; or it may be sent into the field, turn up the sod, deposit the seed, gather the wheat, excavate the roots, deposit in appropriate places.

(To be Continued.)

CHARACTER.—The differences of character are never more distinctly seen than in times when men are surrounded by difficulties and misfortunes. There are some who, when disappointed by the failure of an undertaking from which they had expected great things, make up their minds at once to exert themselves no longer against what they call fate, as if thereby they could avenge themselves upon fate; others grow desponding and hopeless; but a third class of men will rouse themselves just at such moments, and say to themselves, "The more difficult it is to attain my ends, the more honorable it will be;" and this is a maxim which every one should impress upon himself as a law. Some of those who are guided by it, prosecute their plans with obstinacy, and perish; others, who are more practical men, if they have failed in one way, will try in another.

For the Religio-Philosophical Journal.
The Philosophy of Government.

BY I. REHN.

This subject is undoubtedly one of the highest interest to man, inasmuch as all are directly or indirectly concerned in it, whether willing or not. It therefore deserves the careful attention of thinkers and reformers, in order that their influence may be directed in such a way as will most surely promote the changes so much needed even in the best political systems now extant.

Governmental philosophy is, like every other philosophy, simple in its elements and easy in its application, when the formulas thereof no longer offend the reason nor man's innate sense of justice; and becomes intricate and difficult only when the fundamental principles are misapprehended, and from such misapprehension we mistake the natural and only sure road to the attainment of order, peace and prosperity in national and social life.

It will be needless to spend time in the recital of the misdeeds of governments. Their stupendous crimes and enormities come looming up through the dreadful past like hideous specters trailing over the bruised nations with bloody hands, and tracking their way with unnumbered sins. There may be exceptions to this rule, but such exceptions only serve to give the rule a more terrible relief, and thus frighten the beholder with the greatness of the contrast. The State holds the uplifted sword, and the church, its joint partner in justice, preaches obedience to the laws that be. The tolling millions are robbed of their bread and the fruits of their industry; then jeered and insulted for their poverty; men impiously claiming to rule "jure divino" result in gluttony and excess—stupid and arrogant, they stir up dissensions for imaginary causes—decide the nations of their wealth, and fill the world with strife, distress, and premature decay.

Helvetius, in a letter to Montesquieu, after reading the manuscript of his "Spirit of Laws," says, "I know of but two descriptions of government, the good and the bad. The good, which is yet to be formed; the bad, the great object of which is, to draw, by a variety of means, the money of the governed into the hands of the governors."

It is to be lamented that there is so much room for this satirical criticism; still we are free to admit that there is an admixture of the "good" with the "bad" in the governments of the earth, both in motive and practice. Yet the sad conviction is but too firmly impressed, that for the most part governments are but the machinery by which ambitious and rapacious men prey upon the people, without affording that protection and those blessings of which they so loudly boast; and it is a question after all, whether such of them as are secured, are not secured more from the common sentiment of justice amongst the people themselves, and from their private voluntary enterprises, and joint efforts to secure these, aside from the efforts of the authorities at all, than from the government. So little confidence have people generally in large cities, in courts, laws, and the "tribunals of justice," that they prefer to suffer one robbery than to have another added more vexations than the first in their efforts to recover their previous loss, or the conviction of the offenders. It is notorious that great scamps are rarely brought to trial. Policy vendors, gamblers, large defaulters, and thieves on a grand scale, know how to shut the eyes of those whom they wish to make blind, and their efforts are crowned with wonderful success.

But it is not designed in this paper to trace the defects of existing governments so much as to lay the foundation for a true system, one which shall accord with the highest interests of man—with nature and with justice. In order to do this it will be necessary to make an analysis of the whole subject, and thus reduce it to its first principles; and when we have ascertained these, we have but to apply them in practice, and the work is done.

First, then, man is the object for which governments should be made, and for which all just governments will be made.

Second. Man is endowed by Nature with certain inalienable rights, and these are what governments should protect.

We have next to inquire, in what do these inalienable rights consist?

Answer:
1st. The right of life.
2d. The right of property.
3d. The right of security in both person and property.

This formula represents the rights of man in the last reduction, and is so simple and obviously true, that there is but little probability of a dispute in regard to them; and they may fitly be denominated the constitution of man's bill of rights.

These being natural rights, they are the foundation of all that relates to him either as governor or subject, and being also inalienable, he cannot dispose of them. Lest a captious objection might be here started, in which it might be said that we have the ability to dispose of life and property, it may be remarked, that though we may dispose of property that it is not disposing of the right to that property, but just on the contrary, affirming it; for if we had not the right to it, how could we dispose of it? Since by disposing of it, we do it for some consideration, material or moral, which is in lieu of the property so disposed of, and hence we have only exchanged, and the right to that received in consideration for that given, is just as valid as it was to that which we originally possessed. Thus, though

we may dispose of our property, we never can alienate our right to do so, though we may not assert it or exercise the same. We must remember that the right is not in the property, but in us.

The same is true of life. We may change the conditions of our life, even to the extent of removing it to the world of spirits, but it is with us still; and so we believe will it ever be, and for the reason given—it is inalienable!

Under the above formula then, it is here claimed, all human actions have their justification or condemnation—to be justified, when not inconsistent with them, and wrong when conflicting therewith. The law of Nature being the sole rule and the only authority, it is to be regarded as paramount in all cases.

That this doctrine of the authority of the law of Nature as the basis of government, is not a "new-fangled" heresy, peculiar to "radicals," the reader is referred to one whom nobody suspects as an innovator upon conservatism.

Blackstone, book 1, p. 41, says: "The law of Nature is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this, and such of them as are valid derive all their force and all their authority, mediately or immediately from this original."

Again, book 1, p. 124, he speaks as follows: "The principal aim of society is to protect individuals in the enjoyment of those absolute rights which were invested in them by the immutable laws of nature. Hence it follows that the first and primary end of human law is to maintain these absolute rights of the individual, and therefore the view of all law is, or ought to be, to maintain, protect and enforce such rights as are absolute, which in themselves are few and simple."

Language like this is not to be misunderstood, and therefore needs no comment. It is only necessary to say that nothing can be more true, and as it is true we may accept it, not because it is written in Blackstone's Commentaries, but because it has in it the ring of the genuine metal.

And now, without stopping to multiply quotations from law writers, which might easily be done, setting forth in substance the same thing, let us proceed with the argument, as even if such doctrines were not announced by commentators, we should not feel our cause much weakened by the absence of it, since it is intended that our position if it be made out at all, shall be established by virtue of the irresistible force of its truth, and not by authority.

It is presumed unnecessary here to refute the impudent claim of monarchists that "Kings reign by Divine right," and it is equally presumptuous to assume that any government rules by divine right, however that government may be constituted. We in this country declare that all just government is derived from the people, who are not its "subjects," but its citizens, to whom it owes the duty of protection. How well it may in all cases limit its action to its duty, is quite another question; one which it is not just now in order to consider; but it is in order to inquire into the nature of the constitution of a just government, and to that point let us direct our attention.

By a reference to our three fundamental propositions, namely: the rights of life, property and security, it will be seen to follow that all rights inhere in man, and as much by nature in one man as another; and though the capacity or culture of men's faculties may vary, still such variation can never work the extinction of our inalienable rights. As man therefore is the centrestone in whom all right inheres, out of him must flow all institutions having any relation to him. Now from the truth, that all natural rights apply as well to one man as another, it follows thence that no one can delegate or exercise any authority over another which in any way conflicts with the free expression of the liberty of the individual; and further, if one cannot do so, neither can two, nor two thousand, nor ten thousand, nor any number of men, for rights do not depend upon numbers for their existence.

It has been attempted to show that these rights are inalienable, and if they be so, they cannot be alienated, so that the supposition that we can transfer these from one to another is unwarrantable.

Now, we are told by law writers that governments are constituted by the people yielding a portion of their rights in order to secure the rest. This may sound very plausible; but how are the facts? What are these supposed rights thus yielded? The right of life? No. The right of property? No. The right of security? No. Because these are just what it will be the end of all just governments to protect, and without which protection, governments lose all their value. Have we any rights that are inimical to these, which we concede? and if so, what are they? The answer to this latter question will be left to those who maintain that we have such rights, and to point out what they consist in; we simply deny their existence, and maintain that the uniform consistency of natural law makes a conflict in rights impossible. That the point may be more clearly presented, let us revert to the fundamental rights of man as set forth above, viz.: The rights of life, of property and security, and see what must grow out of them.

It would be but simple folly to claim the right of life without access to the means whereby life could be sustained. God, the bestower of this life, has therefore placed his children in a world abounding in the means of perpetuating this life, and afford-

ing us the opportunity of not only sustaining it, but also of surrounding it with innumerable blessings throughout the term of its natural career. These natural sources then, of sustenance and blessing, run parallel with the fundamental right, and belong as much to the creature as the first, hence the soil, the water, the air, and the uses of all the energies of nature are his in usufruct. Out of the practical assertion of these rights grows the second fundamental right—that of property.

Property may be defined to be that which man, through the use of his varied powers, creates or constructs out of the natural elements. Thus, if we make bricks of the clay, saw the trees into lumber, convert the ore into iron, thence into nails, hinges, and the multiplied uses to which it may be applied, and build ourselves houses, these houses are our property, and all the value we may thus impart to the raw material is our property, whilst the ground the building may stand upon, and the space it may occupy in the atmosphere, is ours in usufruct only. The same may also be said of all the creations of man; railroads, steamboats, telegraphs, penny-whistles, or rows of pines. That the makers of these may have the undisturbed possession of that they thus create, gives rise to the third and last fundamental right, namely: the right of security in both person and property.

And now we approach the gist of the whole question of government, and yet withal it resolves itself into one so simple that any one may easily comprehend it. What then is the true source of government, and what its duties? From what has already been said, it will be seen that governments do not legislate rights into man, these rights antecedating all governments, nor have they the duty of declaring how these natural rights of man shall express themselves, so long as these rights held equally by all men are not infringed, but they do owe us the duty of protection in person from violence, and in property from theft and unjust dealing. That we are not very wide of the mark in this respect, even in the opinion of "authorities," we might refer to the principles of government as laid down by Justinian, and though too general to be of practical utility as they are stated, still embody the point we aim at. They are these: "Live honestly, hurt nobody, and render to everybody his due." Cicero says: "As the pilot's object is to steer his vessel safely into port, the physician's to preserve and restore health, the general's to obtain victory, so a prince, and every one who governs others, ought to make the utility of the governed his view and motive, and to remember that the supreme rule of all just government is the good of the public." This duty of protection is ostensibly professed by all systems of government. The only trouble is, that governments under the pretence of protection of the people, subordinate all their powers to the protection of themselves, and which protection is, moreover, interpreted so as to afford opportunities to work out personal ends, to the destruction of popular liberty, and a disregard of all justice.

The necessity for government arises from our imperfections only, since in that society where the "higher law" was the rule of individual conduct, there would be nothing to govern, and hence, since we are not thus perfected, governments will be required. On this point, Blackstone, p. 47, book 1, thus blunders on half the truth. Says he, "The only true and natural foundations of society are the wants and fears of individuals. The former, our wants, arise out of our virtues and our necessities, but our fears from our ignorance and our vices."

Having ascertained the true source of government, namely, the people themselves, it remains but to discover the balance of the question, "what are its duties?" In doing this we must ever keep before us the fundamental rights of man to life, property and security, which rights are immanent in him. By so doing we shall find our way clear, and free from complications.

First then its duty is to protect the lives and persons of the citizens.

Second duty, to secure the citizen in the peaceful possession of his property.

In the amplification of the two general statements arise all the necessary machinery of government. And now, let us see whether such practical applications of official power may not be made, as will not be inconsistent with first principles.

The duty of protecting the lives and property of the citizen involves the necessity of the means of so doing; and it will be for those in authority to judge of the methods to secure protection, so that the best may be employed, and with our present knowledge, more or less imperfect will attach to all; but in no case must it transcend those limitations which are necessary to the rights of the citizen; and it may be here observed, that vengeance is no part of the duty of governors, judge or juries. The moral turpitude of acts is not to be the standard of punishment, nor is punishment at all to be the duty of those in power; and while punishment may incidentally occur in the administration of official duties, it is not to be the aim of justice—its whole and sole aim should be to protect, as has been before stated.

In a system of things as now existing, but little, if any attention is paid to the motives with which men act. It may be difficult always to determine in regard to them; but yet, here is the point to which our attention should be first directed as a means of security; and if without the compromise of individual liberty, we can by educational means, elevate the moral tone of those who give evidence of a destitution in this regard, it will be one of the cheapest of all protective agencies. But without stopping to argue this point, let us proceed to consider the cases of overt offenders.

It will be hardly necessary, it is presumed, to endeavor to prove that we always act from a motive of some kind, and we may therefore say, that even criminals do so too. If there be those who, from a lack of moral perception or diseased minds, or from any other cause, trespass upon the persons or property of their fellow citizens, it will be necessary to restrain them from so doing. This, however, is not all that should be done. The officers of the government should bear in mind also that duties are also owed to the offender, and if through untoward circumstances he may have been badly born or badly educated, or both combined, and thus become a dangerous member of the community, that does not absolve his fellow men or the government which represents their constituted authority, from that care and attention which such a one especially demands. And yet again, no guarantee of good conduct is so efficient as a proper sense of justice instilled into the mind, which it should be the office of the authorities to impart. It may be, doubtless, necessary to confine dangerous persons for a time as security; but this necessity should be administered with the utmost kindness, and with every means of moral and intellectual culture calculated to educate out the tiger nature if it exists in the ascendant.

It may be objected to such a system that the easy and comfortable position of the offender thus positioned, would be an inducement to crime, in order to secure such advantages. To this we may say in reply, that a state of society in which any of its members could thus be driven to imprisonment voluntarily, for the mere want of a living, is one of the very best arguments in behalf of a change for the better, and besides, there is great reason to believe that much of the crime committed is more from some necessity of bread than from any other cause, and which a system of government founded upon the principles of truth and justice, as here indicated, would do much to avoid. In the present antagonisms of all our political and social relations, in which thirst for wealth, position, fame and respectability drowns the voice of humanity, stirs up animosities, envy and strife, makes the rich, arrogant, presumptuous and oppressive, and the poor, reckless, dispirited and despised, we are not to look for the development of those kindly virtues, equality and rectitude, which if they appear at all, appear in spite of the present system, rather than as the result of it.

In a new system of government, wherein man has his value and equality before the law, no matter where he may have been born, or what may be the color of his face, and in which fictitious values shall not pass for sterling worth, nor demagogues and pothole politicians, and dirty, scheming, wire-pulling office-seekers, manage, to the exclusion of decent men; where bribery even throws off its mask, and comes into the market for jobs; in that new government, in which our humanity shall be a part, and in which the rights of man shall be regarded, not merely talked about, to hoodwink the crowd to get votes; in such a government there will be none so poor as to seek imprisonment because they have no bread; not because government proper can do for man what he should do for himself, but because, under a truly just government, those artificial distinctions now created and fostered by it would not exist, and because then man would not be oppressed by legal restrictions and onerous burdens, and because then the native energies of men would get a more general and truthful expression, and because then, that idolatry of wealth, the worst of all idolatries, would find but few worshippers at its shrines, and because finally, that the powerful example of an honest government would be the best guarantee of fidelity in the people.

It may be asked, "how are all those systems of improvement and education to be carried forward, if the government confines its powers to the mere protection of its citizens as above indicated?" Answer: by permitting associated effort to accomplish them, as the most and best of them are accomplished now, and for the lighting and cleaning of streets, etc., such small revenue as may be requisite. Instead of such a caricature of justice as now obtains, we shall inaugurate one which has not been hoodwinked, but which can see, or in which the disputants shall be permitted to testify themselves, before arbitrators selected, at least in part, by themselves. It is extremely doubtful if there is any desirable object to be attained that could not be better attained by voluntary associated effort than is now secured by law.

This subject is too large to be treated exhaustively in the limits of these papers, and as this essay is already long enough, many things must remain unsaid that press for consideration. As it is not likely that the plan here suggested will be put to practice for several weeks to come, there will be ample time for further thought. We have been so long accustomed to injustice, that we may yet consider it our privilege to be further robbed, and complain if we are not. It is a pity, however, that some of us who do not so fully appreciate such offices, must yet bear the infliction. It is respectfully submitted withal, that a little more attention to these things, and this subject of government, may convince us that even our republican government has a large patch on its back out of the old monarchies; and whilst we feel grateful for all it has thus far done toward the assertion of a true democracy, we could wish it to do very much more. For this the people must be prepared by wholesome thinking, and when we feel confident of the nature and quality of our rights, we are apt to demand such society and governmental regulations as will conform to them.

Philadelphia, Pa.

For the Religio-Philosophical Journal.

"Shall We Have a State Organization in Ohio?"

In No. 7 of the JOURNAL, my attention was directed to the article of Mr. A. Underhill, of Cuyahoga Falls, Ohio, headed as above. In that article he was pleased to suggest me and others as a committee to call a State Convention of the Spiritualists, for the purpose of a State organization of the Spiritualists of Ohio. I had thought of this subject before, but had concluded that it might be better to defer State organization for a while, until we had more local organizations in our State; for we have not a superabundance now, as we all know. Since the earnest suggestion of Bro. Underhill, I am quite willing, for one, to adopt his views, and if agreeable, would serve as such a Committee-man to call a State Convention of the Spiritualists of Ohio—representatives of local organizations, associations, circles and individuals—to take place to the city of Cleveland, Ohio, on Wednesday, Thursday and Friday, the 18th, 19th and 20th of July next.

The month of June I think would be too soon, the middle of July would do better; as by that time the announcement might get all over the State, and the attention of all the Spiritualists in the State would be called to it. Cleveland is a splendid place to hold the Convention in, and although the month of July is pretty warm down here, it would be cool enough for our purposes in Cleveland. The Convention I would have composed of Spiritualists from every and any place in the State who might desire to be present—that is at this first one; and in that convention we might well settle what should be the character of future State Conventions. I would have the organization that such a convention might make just as free as air-binding not the consciences, the minds, the hearts, the souls, or the conduct of any one; but leaving all in complete individual freedom to think, believe and act as they please, provided they do not interfere with the rights of others to do the same. I would have such an organization merely for the purpose of associated or concentrated individual action, which might be thus represented together. All we need an organization for is united action to give form and existence to us as a body of Spiritualists, and I would not have a single individual mind or soul inside of it or outside of it, in any way restrained or constrained by it.

If then, the other ladies and gentlemen named by Mr. Underhill, will write to me their views, I will be glad to receive them. I would especially like to hear from Mr. Eddy and Mrs. Thompson,

of Cleveland, as to the propriety of holding the Convention there, and what can be done about it.

The National Convention at Providence takes place August 21st, and if we have a State Convention and organization, it would be well for us to send State delegates to that important Convention.

A. G. W. CARTER.

Cincinnati, May 7, 1866.

For the Religio-Philosophical Journal.

Risen.

BY A. HOTT.

Risen, as the tomb he touch'd,
Ere decay the form had clutch'd,
While the tear of friendship nigh
Dropt and mingled with its sigh.
"Risen, risen, risen,"
Sounds thro' death's dark prison.

While the drapery of woe
And the hearse is my ring slow,
And the solemn steeped bell
Rings its dolorous farewell,
"Risen, risen, risen,"
Sounds thro' death's dark prison.

"Dust to dust," the preacher saith,
And to heaven he looks and prayeth,
While the clouds fall heavily—
Buried for eternity—
"Risen, risen, risen,"
Sounds up from his prison.

Wait the resurrection morn—
Then the spirit shall return!
Oh, what cheering, glad surprise,
When is answered from the skies,
"Risen, risen, risen,"
Broken is death's prison.

We who love the cypress gloom,
And whose life is half a tomb,
Hark! They call us to awake,
See the clouds of morning break,
"Risen, risen, risen,"
Leave your living prison."

Ye who preach the Gospel news,
Will ye Christ's own word refuse?
He has risen—promised that ye
Share the glorious destiny!
"Risen, risen, risen,"
Life's the only prison.

New York City.

For the Religio-Philosophical Journal.

A Day With Nature.

It was a beautiful morning in May, lovely May, when all was fresh and sweet. Nature had dressed the earth with new robes, washed and bleached by the snows and rains of winter. The woods and meadows were green, decorated with garlands of flowers, and sweetened with perfume; the soft and sweet breath of spring fanned the earth, the merry songsters poured forth their liveliest strains, the bee hummed industriously as it flew from flower to flower. I crossed the orchard and the meadow, and entered a beautiful woodland—a sweet, secluded spot—I might almost say it was holy ground, where a contemplative mind might hold communion with God and angels. With nature at least I did hold communion, and who can hold converse with nature, and not adore the Creator? No wonder the Druids chose the silent and retired woods for their religious rites, for it seems to be a natural temple, where angels can delight to walk. The forest's shade and silence give peace and harmony to the mind, and it loses sight of the tumults and strife, the cares and sorrows of mankind, and the soul draws nigh to heaven.

I mean not the deep, dark and intricate woods, nor the howling wilderness; but a beautiful grove of oaks, chestnut, elms, pine and cedar, with winding paths and grassy knolls, just such as these in which I rambled. I cannot say why, but there is a solemnity in the scene, and kindred spirits seemed to hover around. Silent and thoughtful I wandered along the paths, pausing occasionally to listen to the song of a bird, or examine a wild flower that grew by the wayside. Silence itself seemed to have a sound, a sweet, soft murmuring sound. I will call it the song of silence, or the voice of nature. What a beautiful page in the book of nature was that which surrounded me! Every tree, every leaf, every flower, and every sound was a part of the eternal and everlasting word of God, for by his word were all things made.

As I rambled along I came to a beautiful little running brook of sparkling water. Its banks were covered with green grass and flowers, the little finny tribes sported in its waters, and the green cresses took root in its bosom. Here was another lesson in nature's book. I sat down on the bank to inquire into the mystery, and gather knowledge from its instructions. Addressing the brook, I said, "tell me, ye little brook, from whence ye had your being; art thou a daughter of the fountain, or from the bowels of the earth didst thou spring forth?" The little brook murmuring, sweetly replied, "we are many kindred spirits and drops; we mingle together, thus forming the rivulet ye behold; we passed through the fountain, yet the fountain is not our mother. Some of us burst forth from the bowels of the earth, yet the earth is not the author of our being. In mist we arose from the sea, yet the sea is but our sister. In mist we arose from the sea, and in drops we fell on the land, refreshing the earth with our presence; then mingling together we now hasten to the sea, again to mingle with our sister drops. God is our father, and nature is our mother; we are but parts and parcels of a universal whole. We fulfil our mission, and flow onward through all time and eternity." "When did nature beget you," I inquired. "When nature begot herself," the waters replied, "for we are but parts of God and nature, and as eternal as either."

"What becomes of those streams that flow not to the sea, but are lost in stagnant pools," I again inquired. "Oh," they answered, "of every drop that ever existed, there is not one lost. All return again to the sea—the great fountain of waters. Many indeed run into stagnant ponds and marshes, from whence they are evaporated, and pass away into the clouds pure as when they flowed in little streams down the mountain side. Nature filters, cleans and purifies them. The bitterness is taken from them, and sweetness restored. As it is with us, so it is with all the human race; they too are but particles of life, individually but drops of humanity. They, too, mingle in families, societies and nations. Those who obey the laws of nature flow peaceably onward as pleasant streams; but those who forsake her laws are like those streams that empty into stagnant pools. Such, oh man, is the condition of the greater part of mankind. Since the golden age the world has been filled with stagnant pools of humanity. Of all existing things man only is the transgressor of nature's laws! Although tribulations shall beset his path, yet there is a saving Power that shall wipe away all bitterness from his soul, and restore him to the purified fountains of life. Farewell," said the little stream; and merrily as a bare of children on a gala day,

It ran laughing among the lilies and cresses, and leaping up the ripples with gleeful sport, passed swiftly on its winding way.

"Such," I exclaimed, "is really the condition of the human family. It has fallen from nature's laws, and every nation is flooded with sin and misery." Thanks, little stream, for thy kind instructions, and oh, that mankind would profit by them. Alas, men are too anxious for wealth, to take a walk through the grove; they are too proud and ambitious to take lessons from little brooks; they are so accustomed to their stagnant pools that they seem to enjoy the bitterness of transgressions as sweet morsels. Oh, that the day of deliverance might come, and reason and justice stretch forth their hands and rescue us from these stagnant pools, and wash us in the sea of truth and love.

PANDALLION.

For the Religio-Philosophical Journal.

Æsthetic Culture.

Pure æsthetic expression is one of the primary means of regenerating human conceptions. Hence a proper æsthetic education is one of the fundamental and most essential elements of human progress; for without eliciting a sense of the beautiful, an exalted conception of goodness and truth is never actively conspicuous.

Man, "the supreme head of the economy of Nature," is inherently endowed with inexhaustible æsthetic resources, the development of which requires free and systematic culture. Æsthetic expression is the basis of a system of familiar and catholic opinions, establishing between the observer and the interpreter a perfect harmony of ideas and feelings. It is indispensable to its perfect social efficacy that it should represent in the simplicity and strength of nature, the facts and experiences of actual common life.

The æsthetic faculties are strictly concrete and synthetic, and are, therefore, the exact counterpart of those abstract and analytical faculties which are necessarily employed in scientific investigation. They are the intermediate link, connecting by their means with the intellectual, and by their end with the ethical faculties; and any mind not possessing these powers is as incomplete and unbalanced as one lacking either the intellectual or moral faculties.

Æsthetic attainment is an important agent of intellectual and moral culture operating as it does both on the mind and heart, commingling thought and emotion; awakening the generous affections, inciting disinterested benevolence, and general mental activity, by affording an easy transition from active life to speculative thought, and thus commencing what science and philosophy ultimately achieve.

A manifestation of interest in æsthetic attainment is an infallible indication of the birth of the spiritual life; for sentiment in its purity is the guaranty of spirituality. When reason has attained an ascendancy over the imagination, when the intellectual, æsthetic, and ethical faculties are harmoniously efficient in their influence upon the general character, the spiritual faculties begin to unfold their powers, and the genesis of the Grand Man is evolved from the chaos of partial and antagonistic principles. Hence a systematic and universal æsthetic education should occupy an important consideration in the policy of modern culture, being the highest means to the end of all civilized polity, namely, the spiritual exaltation of the masses. There is something higher than material progress and power, and that is a spiritual interest, which is the highest interest of communities and nations as well as of individuals.

Æsthetic contemplation very largely engaged the attention of the philosophers of antiquity. Plato and Aristotle were the most eminent, but with them it was only an exalted empiricism. It remained for the learned Baumgarten to give it the dignity of a science. The purest and loftiest æsthetic conception he deemed the realization of the highest aspiration of the most refined and spiritual faculties of our nature. Kant regarded everything pertaining to humanity as well as every other department of nature, æsthetically as well as absolutely. Æsthetic philosophy he regarded as the natural counterpart of teleology. Schiller esteemed æsthetics as an idea purely transcendental; the result of abstract reflection, and not merely of limited phenomenal or sensuous experience. The highest design of æsthetic philosophy he considered to be a development of the totality of our spiritual and sensuous capacities; that is, the perfectly harmonious blending of spirit and matter. Hegel as well as Schelling, regarded æsthetics as "a science based on a knowledge of the historic development of the beautiful." It proceeds from what they termed the metaphysics of the beautiful. According to their conceptions there is no positive beauty, only a ceaseless approximate realization of the absolute ideal. "Out of the sphere of the pure reason we have only an eternal aspiration." All real beauty is fugitive, and is ever intermixed with deformity and grossness. Beauty is always relative and partial. It is but indefinitely recognized in the infancy of human intelligence, and only increases in the ratio of the general culture of the individual and the race.

Art being the objective embodiment of a pure and exalted idea, is the highest finite expression, or realization of the æsthetic conception. Art when not subservient to base purposes, represents the profoundest and tenderest sentiments of the human soul. It is through the idea of the true, the good and the beautiful, that the Infinite is manifested to humanity. According to Cousin's philosophy, all beauty unalloyed is ethical beauty, and ethical beauty is ideal beauty, and ideal beauty is a reflection of God, which is infinite beauty. He is the beautiful *par excellence*, being the author and source of all material, intellectual and spiritual beauty. All finite beauty is the type or miniature facsimile of infinite beauty, "the herald of inward and eternal beauty," which alone is "a solid and satisfactory good." It is ideal or spiritual beauty which gives that ineffable grace and dignity to external beauty. It is the immutable and divine "mark God sets upon virtue." Genius is the culmination in execution of an exalted taste or perception of beauty; and the true mission of æsthetics is to arouse in every mind a pure conception of infinite beauty. Diotimus possessed in an eminent degree this divine perception. He says to Socrates: "What would be the destiny of a mortal to whom it should be granted to contemplate the beautiful without alloy, in its purity and simplicity, no longer clothed with the flesh and hues of humanity, and with all those vain charms that are condemned to perish, to whom it should be given to see face to face under its sole form, the divine beauty."

Material beauty in its all-pervading presence, is but the reflection of the perennial spiritual attributes of the soul, "a shadow of the Infinite," says Channing. There is comparatively little in creation that can be turned to economic advantage, but every object in nature—the mute and tender violet, the gushing mountain stream, the fragrant meadow, the varying tints of the forest foliage, the surging

ocean gleaming with shells and pearls, rubies and sapphires, "the blue heaven hung by clouds or sown with stars," floating in the infinite abyss of motion—administers continually to the divine sense of beauty. The universe, in its variety and vastness, is the temple of beauty.

"Was never form and never face
So sweet to Seid as only grace
Which did not slumber like a stone,
But hovered gleaming and was gone.
Beauty shamed her everywhere,
In flame, in storm, in clouds of air.

Of pealed for him a lofty tone
From nodding pole and belting zone,
He heard a voice none else could hear,
From centered and from errant sphere,
The quaking earth did quake in rhyme,
Seas ebb'd and flow'd in epic chime,
In dens of passion, and in pits of woe;
He saw strong Eros struggling through
To sun the dark and solve the curse
And beam to the bounds of the universe."

E. R. B.

For the Religio-Philosophical Journal.

A Friendly Word to the Lecture Committees of Spiritual Societies.

BROTHERS AND SISTERS: I have been in the lecture field more than fifteen years, and delivered thousands of lectures to hundreds of thousands of people; have received and answered thousands of letters from persons desirous of obtaining my services as a lecturer. In nine cases out of ten at least, I have been obliged to pay postage on my letters in reply, and that too in purely business affairs. I have no doubt that most of my brothers and sisters in the same work have done the same, and of late it has become so burdensome as to amount to a sum nearly or quite sufficient to clothe myself nicely. For instance, during the month of February my expenses for postage stamps alone, were over three dollars, to say nothing of the stationery, which would amount to nearly as much more. More than two-thirds of this expense was incurred in answering the calls to lecture for Spiritual societies. Now here on one person is laid an expense which could easily be borne by a score of societies; and that too, when your lecturers are already closely pushed to get on without debt. Thus this postage expense would be nearly fifty dollars a year. This is a serious drawback on the finances of men who have families to support, and who get anywhere from ten to twenty-five dollars per week, and have to pay their own traveling expenses.

"A word to the wise is sufficient." It is not through a mean spirit in societies, but either a want of business habits or neglectfulness, which causes this. I make the above statements in the interests of justice—mere financial justice. If the inspirations of your lecturers are free from the immortals, railroad tickets and hotel bills, and stationery and postage are not. I pray that spiritual societies will make a note of this, and show their sister and brother lecturers that when they do business with them, they will do it in a just, business manner. I make these suggestions in the kindest spirit.

Now that I am engaged on such very practical matters, I wish to say another word to the conductors and readers of the excellent RELIGIO-PHILOSOPHICAL JOURNAL; and I am moved to say this word because I am in receipt of letters from various localities throughout the country, and from the esteemed President of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, urging me to write for the blessed JOURNAL, and asking me why I do not write more for it. My answer will be found below.

In the first place, I am constantly in public life; my time is greatly occupied, not only with the public directly, but also in studies, and inspirations and writings for the contingent circumstances of the great future of our movement, and my public duties in relation thereto. Under these conditions, with great questions crowding on my mind for solution, it is with effort that I can command either strength or time to write light articles for our JOURNAL. Hence if I write at all, or write anything of lasting value, I must draw from an already too greatly exhausted reservoir, or give the very cream of my thought, my inspiration, and my soul; and if I do the latter, I do it almost entirely at my own expense in all respects.

Now, to be perfectly candid and conscientious with all concerned, I am too poor to do this. I am in debt more than seven hundred dollars for my home; my dear, precious wife, the best woman economist I ever knew, takes a house full of boarders, and works very hard to keep us all going. I am an economist, too. Still, with our united efforts, we just manage to keep our heads above water. I am therefore compelled to make every blow tell. Now, under these circumstances, gratuitous, or nearly gratuitous contributions of any lasting interest or value to our glorious JOURNAL, are next to impossible with me. True, I can send some little letters or lesser articles, which cost no thought, exhaust no power and touch no soul, without much expense to purse or purpose; but our spiritual journals are already overloaded with such stuff. Spiritual journalism needs to be elevated; needs to begin to approach the worth, the grandeur and the glory of the great movement it essays to represent.

Once again I ask, how can this be done, while the men and women on whom the work depends are driven in all other directions for bread and clothes?

In conclusion, let me utter my deep, earnest and sad conviction, that until our spiritual journals can pay talent and learning for its time, its very lifeblood, as it were, and its expenses, it need never hope to have any adequate and worthy success. The ability to do this depends upon the support of these journals; and this in turn depends upon the character and worth of the journals; and this again upon the talent, genius, and industry of the editors and contributors. Here is the genesis of success; it rests upon cultivated, experienced brains, inspired souls, and work. Work, real earnest, downright, hearty work, is the God of success; and work should command support. I am truly yours,

Ess. JAR. ERR.

Providence, R. I., April 28, 1866.

For the Religio-Philosophical Journal.

Settle Your Speakers.

EDS. JOURNAL: I will not ask space to reply to E. V. Wilson's attack upon me. I think such attacks are their own best refutation. Perhaps my article has been read quite as extensively as his, and for those who read mine, nothing more is required. I only wish to say that I never said at Sterling, Ill., nor any other place, that I was "so full of harmony that I could go out into the fields and play with the snakes, and they would not bite."

One can always tell who is hit by those who flatter.

MOSES HULL.

People seldom improve when they have no other model but themselves to copy.

For the Religio-Philosophical Journal.

Angel Presence.

Of angel lips seem whispering me
Sweet words of hope and love,
And angel forms seem hovering
Around me, and above.
Their low tones thrill me through and through,
Their lips seem pressing mine,
And soft clapping fingers come
Within my own to twine.
And joy is mine, until my soul
Expandeth to the skies,
Where'er I think I almost catch,
A gleam from sunny eyes.
And a mist of tears will ever come
Before my eyes, when they
Their low and lingering notes of love,
Upon my heart-strings play.
And half in bliss, and half in fear,
I kneel me down and pray,
Our God to make both me and mine,
As pure and fair as they.
A holy stillness falleth round,
Just while I plead, and then
Low, mingling tones from loving lips,
Seem murmuring "Amen."

MAUND.

For the Religio-Philosophical Journal.

Pre-Existence.

DEAR JOURNAL: P. B. Randolph, in No. 9, asks somebody "to prepare a hundred questions, and seek for the proper answers," etc. One comes now vividly before my mind's eye—it is this: Whence comes this new (to many of us) idea of pre-existence? I have long since learned to treat new ideas as possibilities, trusting to time and higher intelligences to demonstrate them, and in due time many things have been truthfully answered through my own perceptions and organization.

The above question has heretofore had but little weight with me. I thought it mattered but little whether it was true or false. Seeing it has, like most ideas originating within the pale of our philosophic religion, some base or foundation, I have been querying, and something akin to an answer comes in this form: may not the embryo mind have impressions as indelibly stamped upon it by the mother, as does the body receive forms or marks which are daguerreotyped upon it in its pre-natal existence, and thus seem to know from a distinct recollection of things which did transpire previous to their birth, but which in reality were only reflected by or from the mother's mind, when conditions were right to make them a part of the embryonic being? I merely throw this idea out as a suggestion; all are free to criticize it. Hoping to see the subject agitated by abler minds, I leave it for the present.

HETTIE BISHOP.

From the Banner of Light.

Cholera and Cramp Remedy—Rules of Prevention.

BY A. J. JAVIS.

Several years ago, while residing in the city of Hartford, I had occasion to prescribe the following "positive" mixture, which was a perfect cure in many cases of cholera, during its last visitation to America, in 1854. It will be found especially efficacious in all cases of spasm and cramp, internal coldness and simple diarrhoea, but not for dysentery or hemorrhage. By equally lessening the following proportions a less quantity may be prepared:

One quart alcohol, one ounce myrrh, one ounce guaiac, one-half ounce cayenne, two drachms cloves, two tablespoonfuls ginger, one and one-half grains opium, four ounces camphor, six ounces prickly ash, one pint of molasses.

These articles should be pounded together and thoroughly mixed before putting them into the alcohol and molasses. This preparation will be ready for use in six hours. Dose: In painless diarrhoea and coldness of the feet and hands, with languor and slight sickness at the stomach, take five drops in a tablespoonful of hot water every half hour, or oftener. For cramps and cholera, in any stage of development, take from half to two-thirds of a teaspoonful in half a cup of water, either hot or cold, as the patient may desire. This dose may be repeated three or four times an hour, until the symptoms improve. The same liquid is good to relieve pain in the bowels and sickness at the stomach, applied externally, in the form of a flannel compress. RULES OF PREVENTION ARE:

1. Keep an even bodily temperature both day and night. By this is not meant that a person should not "sweat" nor "cool off," but this: that the general temperature, the surface of the body should be kept equable by wearing red flannel next to the skin, throughout the season, using a clean garment of some thickness to seep, washing rapidly in cool water every morning, and perfectly drying the skin before putting on the day garment. Red flannel is superior to white, because it does not "full up" by washing, and is, therefore, more suitable to the exhalations and other functions performed by the skin.

2. Never eat fruit and vegetables at the same meal. Fruit is healthy for breakfast and as dessert after a dinner of meat; but, during cholera season, neither fruit nor vegetables should be put into the stomach after five o'clock, P. M. There are no articles of diet alike adapted to all individuals. Reason and experience should tell every person what foods and drinks are best.

3. In America the cholera cannot expect to gain many victims, because the conditions promotive of its development do not very extensively prevail; to wit: concentrated filth and panic-generating superstitions. True, there are a few crowded cellars and garrets in every American city, and there are an abundance of diabolical superstitions in every Orthodox society of Christians; but the true home of the cholera is in the far "East," in the land of dirty bodies and superstitious minds, whence came all the pestilential notions of old theology, and, also, all the distempers of fashionable sectarianism. A clean and healthy body is proof against cholera, even as a rational mind is proof against the sectarian epidemic.

4. Nevertheless there are certain terrestrial and atmospheric conditions which compel the development of some form of disease among men and animals. These conditions I have sufficiently set forth in the first volume of the "Great Harbinger," especially the first of the "Great Harbinger," which hereby once more respectfully asked, to consider the "Causes of Cholera," as seen by clairvoyance. The medical profession, in my opinion, will make no progress in knowledge of either "Yellow Fever," or its opposite, "Asiatic Cholera," until physicians become acquainted with "positive magnetism" on the one hand, and "negative electricity" on the other, and how the extreme state of the one or the other in the human system is productive of death. A true knowledge of these disease-propagating "extremes" is power; and intelligent Spiritualists, especially, by avoiding the physiological conditions which produce these extremes, should walk the earth like the redeemed of the future ages, unharmed by those influences by which the ignorant and unfortunate too rapidly die; and such knowledge, practically applied, is a chief note in the scale of prevention.

Finally, while it is true that, under certain circumstances and in peculiar states of the vitality, anything human might take the prevailing contagion, it is not probable that any temperate and well-regulated human body will be so attacked; at least not dangerously;—hence let no right-living person entertain the first impulse of fear of taking the cholera. The wrong-living inhabitants of every community will, necessarily, be panic-stricken; for the cholera is Nature's scrub-brush and stiff broom; the periodical poisoning of the filthy rat-conditions among men; and woe be unto those who, through idleness, ignorance, intemperance, or other indulgence and vice, live wrongly and do not make haste to sweep, wash, purify and set their habitations in order.

New York, April 23, 1866.

The trials of life are the tests which ascertain how much gold is in us.

For the Religio-Philosophical Journal.

Preliminary Thoughts of Reform.

GIVEN THROUGH THE SPIRITSCOPE.

Very few words in the English language have so determinate a meaning as that of REFORM; every body knows what is expected of him or her, when the necessity of personal reform is set before them. It is understood to be some change for the better. The word itself does not necessarily imply improvement, but the common sense of mankind has made it evident that a sane mind only makes such changes as are or appear to be more beneficial than the things or forms changed—hence the meaning of the word form, from *forma*, Latin, with the prefixed prepositional *re*, (also Latin), is both mentally and materially, and by common consent and understanding, a change of form, only for the better.

The public use of this word in this sense is still further protected by separate accentuation, if it may be so called. Taking the active verb reform, accented on the first syllable, we find change indicated, without reference to the quality of such change; but if the active verb reform be taken with the accent on the second syllable, this general sense is lost, and the change then indicated can only mean for the better. It is in this latter and particular sense, that we propose to place the term *Reform*, at the heading of this and several more communications. The amplification of this idea, will lead us into an examination of various reforms in republican "church and state" of the new forms or reforms, that intellect has developed in the physiology of animal and vegetable life, by a better comprehension of natural law; of the changes of the nationalities of earth and air, through the power of toleration and the influx of spirit light; of the holy wars of spirit and matter, necessarily resulting in reforms; and generally of thought as the great lever of improvement. We propose to express our ideas, on this great subject of the present day, without any fixed order. The utterances of the spirits, to use a Scripture phrase, will be varied and multiplied, but it is hoped that many truths will be expressed through your Spiritoscope, that shall engage the attention of the wise and prudent of your earth, and afterward result in alleviating and changing some of the errors that pride and ignorance have so long cultivated in the pathway of humanity.

Habit may be said to be the repetition of single acts until the original motive is lost in the impulses of the acts themselves; and it may be said that there are no habits so beneficial in their nature as to shut out the possibility of improvement; hence reforms are possible with the best regulated minds in their career of development. Philologists tell you that the terms *right* and *wrong*, originated in ideas of crooked and straight, and that when wrong is changed to right, it is literally, according to popular expression, "making all straight" or "setting to rights." It may be well, however, to explain a little. The Teutonic word *wrang*, gave rise to the English word *wring*, and from this grew the word *wrong*. That which is wrong, therefore, is simply what may be made right, by untwisting it and putting it straight, that is to say reforming it. The human family, in the opinion of spirits higher than ourselves, were before the period marked out in the Mosaic account as the creation, a people of simple and unsophisticated lives, bound by no ties of consanguinity or interest, but vegetating on the face of portions of the earth, enjoying a high condition of health, and comparatively free from cares or anxieties. They, however, possessed embryonic endowments and dormant powers of reflection, and when these became necessary, in the course of their intellectual and physical development, their habits became changed. Some developed faster than others, and the principle of human dictation first manifested itself in the promulgation of crude impressions, which the more credulous received as truth, and hence the first era of human assumption of authority began. In the course of time an ambition predominated that gave rise to errors that stretched far back into the past. Man began to perceive declension from the path of uprightness, he perverted his ways, he changed his habits, and he learned to fear punishment. A priesthood was inaugurated that assumed vicarious powers from an offended God, and the change you call death, was represented as the punishment for sin; but many at that day retained their simple habits, and were regarded as pure, even by the dominating class of priests, but that all might feel that human righteousness was impossible, what is now called original sin was invented, and the priests opened, for a price, a fountain for sin and for unrighteousness.

It can be easily seen, that with this radical error underlying the superstructure of man's faith, all after-reforms could only assume the character of schisms and isms, and never reach upward except as branches of a tree that seemed to flourish, though the worm that dieth not was feeding on its roots. There has always been an atmosphere of truth around human creeds; there has always been vitality in honest faith; but until the darkness and error that have been planted in the early ages of ignorance, are by the new lights of a pure spiritual philosophy dispersed and eradicated, man will remain but the dwarf of his own proper self.

As an illustration of false teaching within the reach of recent history, let us remark that the Red Man originally had no ideas of sin against God; they knew no priest, called on no god or lord, in fact believed in no superiors, until preached to by white men. They were ever children of nature, worshipping nature's God, for the Great Spirit was all the God they knew—and had but the white man's life been kept from them, the Red Man would now be pure and noble, as before his fall. Yet, notwithstanding all the false teachings of all ages, there is about to shine a light to illumine the understandings of the ignorant, to guide the wayfaring, to lead the blind up to the altar of Truth, and, finally to emancipate the quenchless spirit of man from the shackles of ignorance, the chains of despotism, and the scourge of persecution; and now, through a series of reforms will discover the kingdom of heaven within himself, and perceive his own claims to divinity and a seat at the right hand of mother nature, as ruler thereof.

QUESTIONS AND ANSWERS GIVEN THROUGH THE SPIRITSCOPE.

Q. As death is only an idea, while life is positive in its character, what is the true negative of life?

A. Life needs no negative, but if you must have one you are compelled to call death the negative; but it has no negative in the life beyond—it is life eternal—life, nothing but life. It is action and inaction. The body in one sense dies, but the spirit does not die. It goes on from one sphere to another, but it is not subject to any change that is at all like the change you call death. As an illustration, when ore is first smelted it throws off with its first dross a great deal of earthy matter, afterward at every purification dross only of its own

nature, less and less coarse, as it becomes itself purer and purer.

Q. Was there ever a time on earth when man's reflective faculties were embryonic?

A. Most assuredly there was—there was a time when man had his present form or nearly the same, but he had not mind. Man was not always an intelligent being, that is to say man was and was not at the same time man.

Q. Was man's formation the result of a specific fiat, or was it a natural outgrowth from animal development.

A. Some might contend that it was the result of a specific fiat, but in reality it was only the natural outgrowth of animal development. It was in strict accordance with the laws of nature, and might be said to be the result of law; but we spirits do not regard man's formation as the result of a specific fiat.

Voices from the People.

Letter from England.

DEAR JOURNAL: We are now personally strangers, but perhaps we shall not always be such. I have had the perusal of a few numbers of your paper, and have learned therefrom that it is published by an Association, which may be said to be the first sign of unitary, organic vigor which Spiritualism has yet shown. The process of crystallization having commenced, I trust it will go on by true spontaneity, until what is but faith in Spiritualism to-day, will have become not only philosophy, but a concrete reality.

I know not how your association has come about, but I suppose it had, like all other legitimate offspring, a father—not many fathers, but a father. It may have had godfathers and godmothers, and educators in plenty, but I am bound to think that behind the corporate Association, with its \$60,000 of capital already paid in; and a plan for indefinite augmentation of the same, there stands a man, one man, who has known how to strike the first practical blow which is to render Spiritualism a controlling power for good among the other powers. I have said a man must stand behind the association, but it may be a woman—all the better, if so. I hope at least the woman is there, even if she be not seen or known as being there. We are agitating Parliament here for male enfranchisement; but England's greatest thinker, John Stuart Mill, M. P., while he favors male enfranchisement, advocates the enfranchisement of woman also. I may also say he is a powerful friend of America and American institutions. It is therefore not quite unnatural that I, an admirer of Mr. Mill, should suspect that in America, that pregnant soil, what is but idealism here, may be cropping out into realism or socialism there.

There is an admirable wisdom displayed also in the corporate basis of your Association, and the substantial business character its managers are giving it. In the first place, make it a good thing, broad enough and big enough for the world; next, make it a paying thing; and lastly, let everybody who desires it, have an interest in it, and success is certain. With the new revelation will come a new religion, new governments, and new economies. The old institutions are based on selfishness, on the antagonism of interest to duty. The new institutions will set out with the distinct spirit and object of reconciling interest with duty, public welfare with private gain. I repeat it, the one great purpose of the New Dispensation must be to give us a social mechanism, in the very play of which there shall be felt the most perfect harmony between the spirit and body of religion—the inward and the outward life. The one word, co-operation, expresses the whole. No other influence can resist wise and loving co-operation. It is time we were done begging to get the most real and most profitable work done, viz: that of universal human education. It can be made to pay better than anything else, and will be made to pay better in every sense of that word. Through co-operation among themselves, the working classes in England and France are silently and peacefully working a greater revolution than has ever been wrought in either nation heretofore. It is marvelous to witness how this class, which in all countries has formed the sub-base of society, is gradually rising, and in its ascent is carrying up the whole of society with it.

The account of what your Association has done, and proposes to do, and its way of doing it, has given me so much satisfaction that I have taken this occasion to express it. It is to be hoped that as your resources admit of it, you will have an editorial and contributing corps second to no paper in America, at least. You should have your correspondents and your exchanges, not only from England and France, but also from every one of the chief continental countries; for there ought to be a center, where all that is being done in our cause, of public interest in any nation, would be known and noted. Can you not in America, by co-operation, do the world that service, and your nation and yourselves that honor?

Located for the time being in this vast center of modern civilization, it may be my privilege to do you some service, as an occasional correspondent. It is in that hope that I now write. Besides the general topic of Spiritualism here and on the continent, and the many phases it exhibits, of doctrines and phenomena, its various social tendencies are not without interest. Without a personal acquaintance with the religious, mental and social condition of Europe, you can form no adequate idea of the conflict yet to be fought here, between progress and primogeniture. That word primogeniture tells the story—priority of birth—that ensures acceptance and sovereign favor to whatever comes, whether it be a person or a nation, a pig or a poodle. Everything that is, is sacred; that which is to come or is coming, is regarded with leering suspicion. No nation under heaven pays so much word-adoration to Jesus Christ as England; and yet I am quite sure he would be scourged out of the temples, unless he came as the eldest son of some aristocratic house, and wore the feudal guilds. There are a thousand topics of interest which may be treated of, not immediately connected with the facts and philosophy of Spiritualism, but many of which a concrete Spiritualism will surely be swift to treat with divine surgery and medication; that is if Spiritualism is to be any better than the nauseous cant of popular religion about a paradise for workers, paupers and slaves yonder, while it leaves them to rot in ignorance, poverty and beastliness here.

Let it be remembered that England is the mother of America. America has not only the religion, laws, language and literature of England; but it will also be found that many, if not most, of the progressive ideas, which, in America, have been developed into systems of thought, or been incorporated into the social and political constitution of its society, had birth in the mind of some noble Englishman or Englishwoman, who, if not condemned by their contemporaries as being either infidels or fanatics, were looked upon as impracticables, born

a thousand years out of time. England has always been the nursery of great and noble men and women. Their ideas can only get root enough here to live till their transplanting. Life is too crowded, and the soil is already too full of roots, to admit of the free and healthy growth of younger thoughts. America, that larger England, is the true transplanting ground, where every noble idea can be developed in fair and free proportions.

Americans should, therefore, not only see the glory which Providence has opened before them, but they should also feel the full weight of the responsibility which it puts them under to make the best use of opportunities for promoting the true welfare of the human race.

With highest regards, and best wishes for the success of your labors, I am, yours faithfully,
J. PIVRO.

Letter from Mrs. H. C. Garner.

DEAR JOURNAL: I was very much surprised on reading Bro. E. V. Wilson's letter in No. 26 JOURNAL, that O. S. Fowler should manifest such a spirit of intolerance toward Spiritualism. I think he had better issue a recantation before turning the cold shoulder! I doubt not many date their first belief in spirit communion to his teachings—I mean his teachings in his book on "Religion, Natural and Revealed,"—a work written twenty-two years ago.

I send a few quotations from chap. 8: "Spirituality is the organ of faculty, under consideration. Phenology says this faculty exists, and the inference is that a spiritual state also exists; that God is a spirit; that man has a spiritual department in his nature; that man can commune with spirits and with eternity. * * * If you ask me whether I believe in the existence and appearance of ghosts, I say yes, with emphasis; not that I ever saw one, my organ of spirituality is too small ever to see one; but I believe this principle—it will not lie. I believe that the spirits of departed friends hover over us, and conduct our choice, our course. I believe the spirit of my departed mother has watched over her son, guided his footsteps into the paths of phenology. To these spiritual exercises, dear readers, you may possibly owe a small debt of gratitude."

"I believe further, if we were sufficiently spiritualized, we might hold converse with the spirits of our departed friends, with angels, and with God. I believe they might become our guardian angels, to tell us all that we should do, and what to avoid. I believe we might talk with them, as did Abraham, Moses and the prophets. They are in a state more exalted than ours, but if we were as spiritually minded as we are capable of being, we could still hold direct communion with them, and they would become spiritual conductors, carrying a torchlight by which we could guide our footsteps into the paths of success, of holiness, of happiness. More; the canon of prophecy is not yet sealed. Men prophesy in this our day, their spiritual vision precedes the rapid flight of time and foreshadows coming events."

He then gives some very interesting facts. If this is not the acme of Spiritualism, what is? Here is a mirror of his own making; I wonder if he can see himself in it? "To esteem, or treat voluntary man any better or worse, because he does or does not believe as you do, is narrow minded, bigoted, tyrannical and sectarian. Let him believe as he pleases, and you believe as you please, yet both continue to be as cordial friends as ever. Let us all 'do unto others as we would have them do unto us.'"

I hope the next time he is asked to read a notice, he will look at his mirror. He will find it in his book on "Religion."

Yours for the truth,
MRS. H. C. GARNER.

Fentonville, Michigan.

Letter from Dr. H. T. Child.

DEAR JOURNAL: During the five Sundays of April we have had a very fine course of lectures at Sansom street Hall, by Mrs. M. S. Townsend, of Vermont.

In most of the lectures there were original poems, some of which were sung, and all of which were deeply interesting and impressive. Having reported several of the prayers and a poem, which I think our audience here, as well as the larger audience of your numerous readers, will be glad to have the opportunity of reading, I send them herewith.

As I was sitting with Mrs. Townsend on one occasion, she was entranced, and saw the following in vision, which she gave in these words:

"Friend—Thou knows there is a saying in the Bible concerning the broad way that leadeth to destruction, and many there be that walk therein, and concerning the narrow path that leadeth alone unto life eternal, and few there be that find it. We do not mean by destruction what the religious world has taught as everlasting perdition; that is too gross an idea for any spirit to retain long—but we mean a condition in which something is lost."

"All are seeking for happiness, and many are rushing along the broad way, thinking that if they follow their inclinations, they shall find it. They are so selfish that instead of stopping by the way to gather up the little flowers that grow beneath their feet, they rush madly over them, crushing them to death. Thus they lose much that would add to the beautiful in this life, and much that would make them happy, if they would only stop and pluck the little flowers as they go along; for the eye is so organized that it perceives beauty when the mind can comprehend the qualities of it. Every mind cannot comprehend the beauty of the flower, nor can it perceive the wonderful mechanism and properties which constitute it a flower. When it can do this, these grow much more beautiful, when it looks not only upon the form which these chemicals have outworked, but when it sees the beautiful electrical emanations go forth from it to meet the eye and impress the soul with its whole character, then it becomes filled with delight, and an established relationship takes place between the inner and the outer."

"These know that people are so anxious to gain much that they neglect the little. Mountains are made of little grains piled sublimely up, as though a master hand had been at work, yet each of these little grains must be combined in a harmonious relation to produce the grand mountain."

"The ocean is composed of drops, each little drop of itself is insignificant when compared with the whole, and yet how significant when we reflect that it is essential to the composition of the whole mass of water."

"Suppose we take a grain of sand or a drop of water and combine a little world for ourselves, as we will do when we understand the strait and narrow path that leadeth to eternal life or continued happiness. Seeing before us as we do in the broad path all these sublime evidences of God's handiwork, we undertake with our finite natures to build great temples like God's, without learning all

the little things which lie in the narrow path; but when we enter into this path we are ready to stop at any time and pluck the least flower, and gather up a few grains of sand to nourish it, and we hold in our hands a little silver cup (emblem of purity) to catch the inspiration as it falls from the higher life to water our little flowers; they grow in our hands, and when we thus see them grow, they become much more beautiful to us, and as we thus aid in the growth of these little things we learn the lessons of creation, and we become wise and happy. We then overcome that selfishness that would lead us to rush on wildly, and neglect these little things in the hope of obtaining some great things."

"As we become unselfish, and place all these little flowers that we are training, where the warm sunlight and dewdrops shall fall upon them, then the inner forces of these will give out their rich aromas, and they will strengthen and satisfy the finer sensibilities of those with whom we meet; and when this is our experience, we would not turn into the broad path—no, not for the wealth of Croesus. The strait and narrow way is unselfish. Those who walk in it take all it presents—and when you are willing to walk in it you will find that first in its springs up the blossom of charity; it is a tiny thing, its little leaves, green and fresh, spring up in the pure soil of the heart, and reveal themselves as mysteries, and one watches to see what shall spring forth. Out of its center comes a pure white blossom; it hath been cleansed by the tears of sorrow, and they have washed its stained color away, and it standeth there like a white, pure lily."

"We then find in our narrow path the flower of sympathy, for until we have charity we cannot sympathize. The plant that is symbolic of sympathy is the sensitive plant; it shrinks from almost everything, not because of hate or fear, but because of the keen, sweet appreciation it has of their conditions, like gentle nature that shrinks from contact with their crude surroundings, and yet within them are powers that would labor to help those around them. So in the sensitive plant; if we analyze it we shall find the elements of strength and power, even greater than many other plants which seem to manifest no sympathy."

"The third plant which we find in the narrow way is love. This is like the rose, with its varying colors, typical of the different qualities of love, manifested in its relation to hearts."

"This then is my idea of the strait and narrow way. First to unfold in the heart charity, then sympathy; and when these have been established, love; and when these are all in the human soul you can never speak unkindly, or injure your fellow being."

Yours truly

HENRY T. CHILD, M. D.,
Philadelphia, May 4, 1866. 634 Race street.

Letter from W. F. Jamieson.

BRO. JONES: Our earnest brother, Selden J. Finney, calls upon the "Spiritualists, reformers and friends of progress, generally, of the State of Michigan, to rally in a State Convention sometime prior to the coming National Convention." A State Convention, it appears to me, cannot fail in producing a lasting impression for good. A lively interest was aroused in the Northwestern part of the State, owing, chiefly, to the holding of Conventions there last summer and fall. They were blessed convocations.

I think by this time it is generally understood that order, association, organization, does not always mean creed! Among Spiritualists, there seems to be a growing desire for all the advantages of organization without the cramping, soul-shriving influence of a creed. Creeds heretofore have proved to be helps for a short time, and then became chains to bind the soul. This, undoubtedly, is why Spiritualists are suspicious of anything which tends towards a creed. They may be considered as occupying the same relative position to religion that the American Colonists did to government. Governments had proved, with a few exceptions, engines of oppression, crushing out the liberties of the people instead of guaranteeing justice. To build up a government which would secure the greatest good to the greatest number, when such an institution had everywhere, with one or two exceptions, wrenched from the people their liberties, was indeed a delicate task—a heavy responsibility. How did the American fathers do? Did they propose to have no government, because it had proved, in nearly every case, an enemy instead of a friend to liberty? This would have introduced anarchy—a more terrible foe to human liberty. Yet this is precisely what some Spiritualists propose in reference to organization. They have once been enslaved by religious organization, become free, and now want nothing to do with the thing. The American Colonists were in an analogous condition. They were once enslaved by the mother government, became free, and did they want nothing to do with government thereafter? Will it not be well for Spiritualists to take advantage of the lesson?

Many of our friends claim that an organization of Spiritualists is unnecessary, because the whole movement is under the guidance and control of the spirit world. This sounds too much like the orthodox "Trust in Providence." While we do not dispute the affirmation that the "whole spiritual movement" is "under the guidance and control of spirits," we do deny that spirits, God or angels, will do our work for us. Inasmuch as spirits are the controllers of the New Dispensation, there must be unity of action among them, which implies organization. If organization is necessary for spirits to do their work, it appears equally necessary for us in the performance of our duty. Let us imitate the spirits in the use of the means for the elevation of our race. We want no shackles, nothing that will deprive us of a single element of freedom, but we do want concert of action among our people to scatter broadcast over our State the precious truths of the Spiritual philosophy through the press and by our speakers, and this, I believe, the central object of the suggestion for the holding of a Michigan State Convention. Either Battle Creek or Sturgis would be a desirable place for holding it.

Yours for Progress,
W. F. JAMIESON.

Letter from Judge Carter.

DEAR JOURNAL: I think it will perhaps be interesting to say something in your columns about a lecturing visit of mine, recently, to the town of Tippecanoe, Miami Co., Ohio. This town is situated about seventy miles north of Cincinnati, and contains some fifteen hundred inhabitants. I was invited to deliver three lectures there, by Mr. Levi Jay; and having leisure and opportunity, although I am not "regularly" in the field as a spiritual lecturer, I went, and to very good audiences in character and numbers I delivered the three lectures; one on Saturday night, April 21st, and two on Sunday. The audiences seemed, by their extraordinary attention and interest in what I had to say about the new facts and philosophy, to be much entertained

and edified. They want me to come again, and I have promised that I will soon.

The chief object of this writing is, to show what good for our cause may be done, by a single man who is sincere, and in earnest. The only individual besides his wife, who is an open and avowed Spiritualist, in this town of Tippecanoe, containing, as I said, fifteen hundred inhabitants, is Mr. Levi Jay. He was reared in the Quaker persuasion, his father having been a Quaker preacher. He is yet a young man, and an energetic one. After his marriage with a good lady, he was for some years a farmer, living on a farm in Miami county, several miles from this town of Tippecanoe. He was early convinced of the facts and truths of Spiritualism, and became an earnest and indefatigable worker in the cause of truth among his neighbors. Tired of the seclusion of farm life, he removed with his family to the town, and became a dry goods merchant; and he now has the largest and best store in Tippecanoe. He is a very flourishing and prosperous business man.

He has always been known in this town as an avowed and active Spiritualist, and he and his wife make no scruple of putting their principles of action into practice—open and above board, as they always are, they command the respect of their neighbors, among whom they number many staunch and steadfast friends.

Orthodoxy prevails in this town, but there are many free and independent thinking men and women there, over whom the mere conventionalities of old theology may have some external influence, but nothing more. Among this class of minds Mr. Jay circulates and receives sympathy, and among this class he works earnestly, and sometimes successfully; so much so, indeed, that he has got many of them to think and appreciate that there is a vast deal of truth and good sense in Spiritualism, after all.

Mr. Jay takes both the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT, and is always well supplied with good spiritual publications, lectures and books, and these he liberally circulates among the good and free minds of his town, and thus scatters the seed to a great deal of purpose. He sows it in good ground, and he is very careful not to "cast his pearls before swine." Thus by interesting the hearts and minds of his fellow citizens, he has by the help of those citizens procured the services of one or two lecturers recently, and through them has awakened renewed interest in the facts and philosophy of Spiritualism.

Now it is really wonderful what one good man can do in his earnest efforts for the cause of truth. Men generally bow to popularity, and because they think Spiritualism and Spiritualists unpopular, they refrain from doing anything in that way. Not so with Mr. Jay. He openly avows himself a Spiritualist, and in broad daylight works so that all may see and hear: and the consequence is, his boldness and honest energy are respected; and he, surrounded as he is by so much Orthodoxy, is about the most popular man in the town of Tippecanoe—the best known, and the most successful merchant there. What a lesson this is for the "Nicodemuses" of the land, among us.

Whoever believes or rather knows the facts and philosophy of Spiritualism, let him come out openly and avow it. Let him be sincere and truthful, and stand up against all opposition for the right, and I will undertake to say, that he need have no fears of his standing or popularity amongst men. I used to be even squeamish about my popularity; I could not well help it, having been all my life engaged in politics, and that, you know, is a complete whirlpool of popularity, and I was of course educated to regard it. Thank heaven, I have got over all that long ago, and now I endeavor to preserve the simple line of truth, regardless of what "Mrs. Grundy" or the world may say. Let every Spiritualist do likewise.

Yours for truth,

A. G. W. CARTER.

Cincinnati, Ohio, April 27, 1866.

Letter from Leonidas.

DEAR JOURNAL: I see my time expires with the next number; could not think of doing without the JOURNAL much less than I could without good bread and butter. Etherealism, what of it? grand thoughts for the future—no matter who or what the media for their advent. I for one feel there is truth in much, if not all, of them. Yes, more; I know many things from experience therein recorded. For sixteen years I have been a faithful student of the manifestations and philosophy of Spiritualism, and each year unfolds more divine inspiration to my soul than all the written records of the past combined contain for me.

How beautiful and sublime, yet fearful, it is to enter the spiritual plane of existence while yet in the physical form, to highly sensitive persons with large intuitive faculties; they feel awed and bewildered, as if approaching the deified All Father, God. When we have once fairly entered that plane it is useless to close our eyes to those truths which are there unfolding. Let us rejoice, conservatism and hypocrisy can never enter there.

HATTIE BISHOP.

Leonidas, Mich., March 29, 1866.

From the Gospel of Health.

Principles of Hygienic Medication.

All healing power is inherent in the living system. There is no curative "virtue" in medicines, nor in anything outside the vital organism.

Nature has not provided remedies for diseases. There is no "law of cure" in the universe; and the only condition of cure is, obedience to physiological law.

Remedial agents do not act on the living system, as is taught in medical books and schools, but are acted on by the vital powers.

Disease is not, as is commonly supposed, an enemy at war with the vital powers, but a remedial effort—a process of purification and reparation. It is not a thing to be destroyed, subdued or suppressed, but an action to be regulated and directed.

True remedial agents are materials and influences which have normal relations to the vital organs, and not drugs or poisons, whose relations are abnormal and anti-vital.

Nature's *materia medica* consists of air, light, temperature, electricity, magnetism, exercise, rest, food, drink, bathing, sleep, clothing, passions, influences and mechanical or surgical appliances.

The true healing art consists in supplying the living system with whatever of the above it can use under the circumstances, and not in the administration of poisons, which it must resist and expel.

Drug remedies are themselves causes of disease. If they cure one disease, it is only by producing a drug disease. Every dose diminishes the vitality of the patient.

Drug-paths endeavor to restore health by administering the poisons which produce disease.

Hydro-Therapy, (erroneously called "Hydro-pathy," or "Water Cure,") on the contrary, restores the sick to health by the means which preserve health in well persons.

Diseases are caused by obstructions, the obstructing materials being poisons or impurities of some kind.

The hygienic system removes these obstructions, and leaves the body sound.

Drug medicines add to the causes of obstructions, and change acute into chronic diseases.

To attempt to cure diseases by adding to the causes of disease, is irrational and absurd.

Hygienic medication (Hydro-Therapy) is not a

"one-idealism" which professes to cure all diseases with "water alone;" nor is it a "Cold Water Cure," as is erroneously believed by many. It adopts all the remedial appliances in existence, with the single exception of poisons.

Religio-Philosophical Journal

CHICAGO, MAY 26, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the Sword."

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All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

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On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the RELIGIO-PHILOSOPHICAL JOURNAL. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe.

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. GRAVES' BIOGRAPHY OF SATAN, or Emma Harding's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

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The Intellectual and Moral Progress of the Ages—No. 3.

There are no limits to the illustrations history furnishes of this subject. Faith in a religion not understood, always results in bigotry, superstition, intolerance and persecution. You might as well believe a man's mind was influenced by the coat he wears, as that he is organically changed by an exotic system of religion. You can easily make a church member a bigot, a fanatic; but an organically good and upright man is good and upright, from the simple fact that he cannot be forced to receive anything but his own conscience as his guide. If in ignorance he receives such a system, his very goodness is turned to wormwood by which he, in his zealous faith, embitters the lives of all those with whom he comes in contact.

This bigotry is not alone Catholic. It belongs to mankind, regardless of sect. As soon as Calvin escaped from persecution, and established his doctrines, he persecuted those who would not receive them to the death. Catholic persecutions in Spain, culminating as they did in the inquisition, are paralleled by those of Protestant Scotland. Even on our own shores, where men fled for the sake of civil and religious liberty, they clearly showed how little they comprehended the object of their search by their persecutions and intolerance.

Men must be educated on the philosophical plane, where they can view human actions, not directly, but at their far-off fountains, seeing causes as well as effects, before they can tolerate all beliefs with a perfect, all-embracing charity. Such culture is not a result of revelation, but of intellectual growth. Nor is Christianity alone responsible for persecutions. Paganism presents scenes not as revolting, only because its believers are not as exclusive in their faith. The Pagans persecuted each other and the Christians, just as the Christians, when in power, destroyed the Pagans. They all did what they thought best, and were all actuated by similar motives. The Emperor Marcus Aurelius was a Pagan and a persecutor of the early Christians. Was he vile, selfish, degraded, brutal? Not at all—the very contrary. His few failings were on the side of indulgence. His writings are among the grandest ethical results of the ancient mind, scarcely differing from those of Christ; a better Christian in every sense of the word than many so-called Christian sovereigns who reigned after him. He persecuted. He in ignorance supposed he could suppress the rising ideas.

The same mistake occurred when the Jews crucified Jesus; when the Greeks gave the hemlock to Socrates. Well, it is said, men may persecute, but truth will prevail. If by this is meant that truth is eternal, while the generations of men are mortal, and sooner or later it must be received, it is correct; but if it be supposed that truth as such, has any power to assert itself, it is erroneous. In history truth has been suppressed as often as error. More than a score of times the Reformation broke out before Luther, and each time it was crushed down by error. Arnold, Brescia, Fra Dolcino, Savonarola, one after another, made the attempt and were destroyed. The Albigenses, Vaudois, the Lollards, the Hussites, were successively suppressed. Luther followed, and with him, wherever persecution was persisted in, it destroyed the new doctrine—as in Spain, Italy, France, the Austrian Empire. Had Mary lived and Elizabeth died, England would have been Catholic.

Christianity could have been extirpated at any time if the Roman emperors had exerted their power. Truth is like the sunlight. The blind cannot see, the ignorant cannot understand, but one may fill the heavens, and the other pervade all things. Truth is eternal, but our perception of it is of ourselves. It prevails when supported by the strongest battalion; it falls when on the weaker side. Hence it is through the acquisition of knowledge we understand a truth, and by knowledge only can we carry it into life, by making it our own. Before it becomes thus understandingly received, it remains like a problem in mathematics committed to memory, but not assimilated to the mind.

We discard not Christianity when we say that had it converted Europe as it pleased, Europe would have been the worse for it. It was a powerful reaction against Paganism, aiding in the advance of the nations as well as often being a stumbling block in their way. The monk, the cloister, the convent, the cell, had their uses; the Popes had missions; but this we claim, that the Bible has not the whole truth, that it has no new truth, and that universal nature is the only, reliable revelation; the intellect of man the only trustworthy interpreter. Had the church been able to do as it pleased in the medieval ages, every man in Europe would have been a monk, immured in a cell—every woman a nun; and if able to assert itself to-day, free discussion, free thought, would this day perish!

Now we apply this reasoning to Spiritualism. Some men seem to think that it presents the world with a new religious system. This they strenuously advocate. Its opponents triumphantly exclaim: "Has it presented a single new moral truth? Show it! Show what it has accomplished!"

We do not claim that it has. It would be impossible for it to do so. Christianity, the vaunted engine of civilization, uttered no principle which was not known immemorially before its advent. A new system is not what we demand. We are systematized to death already; we want to be rid of what we have. To patch up the ruins of theocratic religion is not the mission of Spiritualism. It comes as the great light of our century, because a sufficient number of advanced minds are educated up to its plane, and are disenthralled from reverence for any system. They receive it, because it is not a system—because it is poured out freely and copiously as the sunlight, to be received or rejected as pleases the hearer.

Would you harness this young giant in theological traces, and compel it to drag the dead systems of the past after it? Then would you defeat its purpose, and set back the hands on the dial of human progress many a weary hour. Spiritualism is the philosopher's highest conception of his relations to the physical universe, fellow men and spirits; the living thought of the age, ultimatum not in the perfection of religion, but in intellectual superiority which goes onward, and rounds the character in moral completeness.

Man desires not an external revelation, but an internal illumination, whereby he can understand the relations he sustains to himself, his brother men, and the physical world. Such an illumination is bestowed on all. The myriad hosts of the angel world are around us. They mingle in the affairs of men. Their atmosphere is an exhaustless fount from which we draw our thoughts. This is the work of Spiritualism, and the world's cherished creeds are rapidly falling from their bases of sand by the resistless force of its tide.

The Doctrine of Supremacy, and the Dogma of the Trinity.

Throughout Christendom many different religious opinions are prevalent. They all rely on the Bible for their authority. Some say there is one God, only, the Creator of all things. Others say there are two, the Father and the Son. Some say the Son is God. Others yet say there are three Gods—the Father, the Son, and the Holy Ghost, and that these make but one, each being equal to the others.

Now, if each be equal to the others in power, then has not each one-third of the whole power, and no more, and cannot each exercise his own share of power, and consequently would not two be a majority, able to control and nullify the third, whichever it might be? And would not this equality absolutely nullify and destroy supremacy?

Jesus Christ is called the Son of God. He is also called the son of man. He is also called the only son of God. An only son can have no brother. He cannot be the son of God, and the son of man, without having two different fathers. A son must be younger than his father, and does not a difference in age show them to be two different beings? The son cannot be the father of the father, nor can he be his own son, nor his own father; consequently they must be two different beings, and if different in any respect, then not the same; and if different and equal, which is supreme? Numerous texts of Scripture and sectarian creeds professedly founded on Scriptural doctrines, might be quoted in support of each of these theories of one, or two, or three Gods, which need not be repeated here. For the one God, viz: "I am that I am"—in Hebrew called Jehovah—"I am God alone, and there is none else. There is no other God beside me." The believers in this God are called Deists, which term in Christendom means infidel.

For the two Gods: "I and the Father are one. He in me and I in Him. The Father is greater than I. I came to do the will of Him that sent me," and so on.

The Westminster Catechism says: "There are three Gods—the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." Those who believe in these two Gods, or in these three Gods, are called Christians, and those who do not believe in them are called infidels and heretics. How, then, does Christendom settle the question of supremacy?

If any creed introduces the science of mathematics into its theology, as a method of proof, it must abide by the laws of mathematics. By this science, whole numbers count as such, unless separated by the rule of division, into fractional parts. Any combination of two or more numbers makes those numbers retain their power, the same as when standing separately. By the addition of mere ciphers, nothings at the right hand of significant numerals, the quantity and power of the numerals so added to, are increased in a tenfold ratio, and if placed at the left hand of numbers, it diminishes their power in a like ratio. Is Deity, being infinite, a power that can be increased or diminished by numbers, or any other mode or process?

The doctrine of the Trinity does not seem to be in unison with these premises. It represents three persons to be one person, and each to be equal in power and glory. Can either, being equal, be supreme? The Creator is usually named as being first on the list, as being, as the saying is, "at head-quarters." To the Creator, there must be added after millions of years, the Son, and then the Holy

Ghost. So Deity had, at different times, these additions to His power and character. The Creator is represented as infinite in all His attributes. Can anything be added to infinity? Christendom declares there are three persons in the Godhead. The Father necessarily occupies the first place, and of course, in mathematical order, is number one. The Scriptures place the Son at the right hand of the Father. The Holy Ghost comes next. 1—1—1, when added, amounts to one hundred and eleven. This is the fair mathematical result of their premises. This may be a little alarming to the Orthodox believers in the Trinity. They could hardly have expected such an astounding increase. They may find more agents on hand than they can profitably employ. They can evidently show by the increased number of their Gods, that they don't mean to be outdone by the ancients. Some of the wary conservatives say it was an unlucky move to run into mathematics with three Gods, because they have been such a prolific race of beings. Others of them say the mistake was, in taking three Gods to make one, the consequence of which is, they have more Gods than they can manage. The mathematical result is, that the Father has, numerically, 110 times the power of the Holy Ghost, and ten times the power of the Son.

This mathematical computation effectually destroys their pretended equality, without establishing supremacy. So the experiment has proved a total loss of equality as well as supremacy. So mathematics will not permit one person to be three persons, nor three persons to be one person.

In short, mathematics is a delat, and keeps everything straight within legitimate bounds, and never runs after an imaginary trinity. This classification of the trinitarian gods produces the singular dilemma, that these three persons are each of them represented as separate whole numbers, while at the same time, each one of them is but a fractional part of the whole, or of the other two. Even mathematical science has not yet gone far enough to solve this mysterious problem. Can Deity be subject to the rules of division into parts? Can there be anything added to Him without making Him so much more? Can anything be subtracted from Him without making Him so much less? Can He be subject to multiplication? In fine, is He subject to any change? The real religious mathematical question is, can Infinity be added to, subtracted from, divided or multiplied? As the dogma of the trinity has resorted to the science of mathematics for its support, it cannot avoid the propriety and necessity of determining the question m-a-t-h-e-m-a-t-i-c-a-l-l-y.

The legitimate consequence is, that its fate is very similar to that which Paddy gave of the exit of his father for "staling shape," viz: "that he stood upon the little end of nothing, with a bit of hemp above him."

"A Friend in Need is a Friend Indeed."

We make a personal appeal to every subscriber for the RELIGIO-PHILOSOPHICAL JOURNAL. We do indeed ask—yes we do in all earnestness ask each and every subscriber to help us just now to the necessary "material aid" to continue the publication of our beautiful LITTLE BOUQUET. You will receive this week the first number of that lovely paper, which has been started expressly for the benefit of children and youths. Most of you have children who will be delighted with its visits. You who have no children of your own, have little nieces, nephews, grandchildren, or favorites, who will be equally delighted to receive it as a present. We have commenced the work for the good it will do. We send it to you to plead its own cause, based upon its own merits.

We have spared no expense to make it attractive and valuable. Our electrotype illustrations have cost us not less than two hundred dollars alone, for the first number. There is not a child or youth in the whole country who will not be deeply interested in the system of light gymnastic exercises which we have given and shall continue to give from number to number. These gymnastics are graceful and healthy, and can be learned and practiced with a great degree of perfection from our illustrations. The music which we shall give in each number will be charming, and written expressly for the LITTLE BOUQUET.

Then the illustrated natural history lessons will be read with great pleasure and profit by the children, youth, and even the older members of the household.

The LITTLE BOUQUET will be found to be almost indispensable to the speedy organization and maintenance of Children's Progressive Lyceums everywhere. Many other benefits to the cause of human progress are to result from the publication of the LITTLE BOUQUET.

We ask each one of you to give the stranger a hearty welcome to your firesides—yes, with as cordial a smile as the many children's faces on its frontispiece present to you, and do this—the first thing you do. Put your hand into your pocket, take out a dollar, (feel deep—down deep till you find it) and at once forward it as directed in the prospectus for the balance of the year. Now we do most earnestly ask this favor at your hands. We ask you to do it at once—without a day's delay. We ask it that we may be strengthened in this good work. ONE DOLLAR from each of you whose names we have got and are now sending our good JOURNAL to from week to week, is a mere nothing to you; but it will be a guarantee that the LITTLE BOUQUET is appreciated. Yes, the single dollar from each of you will make tens of thousands of little hearts, both upon the material plane and in the Summer Land, leap with joy. The LITTLE BOUQUET, we feel assured, will receive a hearty welcome with songs of rejoicing from those who are twining the beautiful flowers of the Summer Land into wreaths and bouquets, as well as by the happy groups and family circles of earth. Who has not a loved little one, child, brother or sister that has gone on before him to the other shore. They are not far away. They love to rejoice, though invisible to the dear ones of earth, and are now as true to their natures as when here. That which pleases and instructs the earth child in things of spirit life is delightful to the spirit child. Our lives are eternally blended by a law of love—the happiness or misery of a part is sympathetically felt in a degree by others. To make the little ones good and happy is and ever shall be our aim.

We conclude as we began—by saying, "a friend in need is a friend indeed."

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader to write clearly, pointedly, well.

A Prophecy.

The following, clipped from the *New Covenant*, (Universalist), indicates the light in which the present movement in favor of spiritual freedom is seen by the more advanced church people of to-day.

"The Spiritualists are talking about settling their speakers over organized societies, instead of allowing them to liberate. The BANNER OF LIGHT goes for this arrangement. In half a dozen years this anti-sectarian movement will have its churches, pastors and regular discipline, like the rest. There is no other way for them to live."

One might fairly infer from the above that a movement, the organ of which is the BANNER OF LIGHT, had really commenced, in favor of "settling" speakers. The fact is, a few persons have written upon this subject, favoring it, and as the interest in spiritual reform increases, it is seen that speakers can remain two or four months in a place, instead of as many weeks. That the BANNER OF LIGHT goes for "settling" speakers, or that it has committed itself to any extent in that direction, we are not aware. So far the attempt to "settle" speakers for a year or six months, has failed at least as often as it has succeeded. Yet from our neighbors point of view, this "anti-sectarian movement" is to crystallize into true church form, with "regular discipline" in six years, or die out if it don't!

There is but one mode of reasoning that can lead to this conclusion, and that is purely external—affirming from appearances, that what has been done will be done again, without reference to the genius of the movement that prompts the doing.

It is true that the Christian movement commenced as anti-sectarian, and finally crystallized into the narrow sectarian dimensions possible in its time. It is true that the different branches of Christianity have started out, each in its own direction, with the non-sectarian impulse. We can well remember when Atheists, Deists, Pantheists and "Infidels" were in public estimation one with Universalists, and when each gave the other the right hand of fellowship in a war against intolerance and superstition. Now it is very certain that this once "non-sectarian movement" has its "churches, pastors and regular discipline, like the rest." But what of all this? Is the old thought true, that

"The world is still the same, and is to be;

And what our grandfathers saw, our sons shall see?"

Because Christianity culminated in churchianity, and Universalism in a "regular discipline," does it follow that the Spiritual movement must go and do likewise? "As a man thinketh so is he," or as a man understands the method of life, so will his method of thought and action be. The dominant belief of the old dispensation was that God, the ruling Power existed outside of that which was ruled, therefore he ruled by external agencies, and revealed himself through external means; hence the claimed "authority" of the Bible, the supremacy of the "church," and the adoption and enforcement of the "regular discipline." The Bible is (according to theology), God's discipline. The "thirty-nine articles" are the standard "orthodox" "discipline," and so on down to the lesser powers, each according to this first hypothesis of an objective God, trying to govern the world by assumed authority.

The modern Spiritual movement is the pioneer of a New Dispensation. It announces as fundamental a method of action just the reverse of the old; consequently the intermediate results of action, starting from a similar point, will be very different. In the old dispensation man was inferior to Bibles, churches, creeds and discipline. In the new, he is their Creator, and they inferior to him.

In the old dispensation holiness, purity and virtue were qualities bestowed by agencies acting from without. In the new they are the spirit's adornments, not put on, but evolved.

It will be seen at once that the logical conclusions, true from the first premises, cannot be applied to the second. We hope and expect that Spiritualists will systematize their efforts, mature wise plans by which they can apply their power for the welfare of the race; but are "churches, pastors and discipline like the rest" the only way or the best way to accomplish results?

We think not. A man's purpose, not his belief, his life, not his profession, is the proper criterion of judgment for or against him; not "he who believes and is baptized" but he who purposes and does shall enter into the kingdom of the "new"—and more, this "purposing and doing" must be voluntary, self-imposed; for what virtue is there in doing because you must, per force of outside requirements? Where then shall the "regular discipline" find room? Not in the system of the new dispensation. "Churches" and "pastors" without the "regular discipline" become FRATERNITIES and lecturers or teachers. Behold, it is not "like the rest," and most of all, and best, the difference is in the spirit and method, not in the mere arrangement of details.

There will be those among Spiritualists who will want props, leaning places, "scapegoats," and other incidentals belonging to the old plan; but they neither constitute nor characterize this "non-sectarian movement." Their beings are not thrilled by contact with its genius, consequently whatever they may do as individuals does not indicate the course the "movement" will take or the plans that will be adopted. Here is where our neighbors mistake Spiritualism. They observe superficially, see in others what they have experienced among themselves, and upon this rests the prophecy that in six years the spiritual "non-sectarian movement" will have churches, pastors and regular discipline, like the rest." We are glad that "new wine" breaks "old bottles," and that the SPIRIT of this New Dispensation cannot be compressed into the garments or transformed into the semblance of the old.

William Jackson.

We are in receipt of several letters from persons who have been victimized by the above-named individual. We are doing our best to ferret out the man who has been making a tool of Jackson to impose upon the public. We are advised that Jackson is an ignorant Irishman, and that it is probable that he is an accomplice of a certain man living in the same neighborhood with him, who has recently made himself scarce thereabouts. It is a fit case for a grand jury. A few indictments and convictions will be a warning to impostors who are outraging the confidence of people. It is high time that Spiritualists expose and shake off all such incubi.

A Card.

MY FRIENDS: I take this method of informing you that I have, for a time, left the field as a "regular lecturer," consequently cannot accept the invitations I have received to visit different parts of the country in that capacity.

I will, when convenient for me to do so, on Sundays, lecture to societies in the vicinity of Chicago, after this month, May, 1866. Address Drawer 6325.

Fraternally, F. L. WADSWORTH.

Chicago, Ill.

Colchester's Seance.

On Thursday evening, May 10, Mr. Colchester held a seance at Crosby's Music Hall for the benefit of the Children's Progressive Lyceum.

The seance was conducted by Mr. Colchester on his usual plan, under the full glare of eighteen gas burners, which shed their light upon the platform where he sat, with a committee of three, and in plain view of some two hundred and fifty persons looking on from seats in front and in the gallery above.

Mr. Colchester told the names without opening the paper on which they were written, of nearly one hundred persons. Their names were written upon small pieces of paper which were rolled up by the visitors themselves and mixed so that no person present could tell which was which, without opening the papers. This fact was admitted by all the members of the committee. Some of the same names were written in blood red letters upon his arms and hands without any visible agency, as was stated by two of the committee. Many others sitting in the gallery, where they could see every motion of Colchester, agreed with them in their statement.

One of the committee reported that he saw Colchester writing the names two or three times on his arm. When asked what he wrote with, he stated it was with some kind of a pencil. When further asked why he did not report that fact at the time he saw him do so, he said he thought he would not and see what he would do. He admitted that Colchester did not see any of the names which were written on the papers, and which did appear on his arm and hands, but he said Colchester must have some power to tell what the names were which were on the papers, and then he wrote them out again with a pencil on his arm. What that power was he could not tell.

Two of the committee, and other persons that were watching closely and had just as good opportunity to see as the one who claimed to see so much, denied that Colchester did any such thing. It is a fact that he answered some fifty written questions without opening the papers on which they were written, giving names, etc., all of which answers were responsive to the questions asked, and were truthful replies.

We simply state the facts as they transpired. We vouch for nothing further. We do advise every one who calls on Colchester and pays him for a seance to watch him closely, and if he attempts to deceive, to expose him at once.

Miss Sarah A. Nutt.

This young lady spoke to the First Society of Spiritualists in this city on the 13th inst.

In the morning, her subject—"What shall it profit a man if he gain the whole world and lose his own soul?" was well handled. The inordinate love of gain so apparent in society, the blind devotion to fashion, together with the extreme love of approbation, met with just criticism and rebuke.

In the evening, the subject, the exact wording of which we were unable to hear, was given by a gentleman in the audience. It was a question, however, relating to the idea of evolution, asking for the philosophical evidences of immortality for man when that form which he evolved is not immortal.

The speaker took the ground that everything was immortal essentially, and that at a certain degree of advancement the essential combinations rendered individual consciousness eternal.

The lecture throughout was forcibly and well delivered, and gave good satisfaction to the audience.

Miss Nutt speaks here the remainder of the month, and will answer calls to lecture in the West after that time.

Address care of this office, Drawer 6325, Chicago, Illinois.

To Lecturers.

It is our desire to favor you and the public by publishing a full and correct list of your appointments and movements. We devote a column of the JOURNAL for that purpose. We are dependent upon you for such information as will keep the Register correct. We therefore ask, that any lecturer, observing a mistake in his or her appointments, will inform us of the same. When you change locality and address, let us know. We propose to prune the Register until it is correct and can be kept so. We have several names and addresses now recorded of which we are quite uncertain as to correctness, or indeed whether the persons are in the field as lecturers. The uncertain names will be stricken off unless heard from.

Of course no one will take offence, since we aim only to have a reliable Register.

To the Ladies of Chicago.

While riding in our street cars a few days since, we were pleased to see a handbill with the above heading, announcing that Miss L. B. Hobbs, dentist, "the first female that ever graduated from a dental college," had located permanently at No. 93 Washington street, and offered her services to the ladies of Chicago.

We are glad to note this enterprise, hope that Miss Hobbs will have an abundance of patronage, and that other women will "go and do likewise."

Book Notices.

THE RADICAL.—A monthly magazine, devoted to religion, published in Boston, Mass. \$2.00 per annum; single copies 25 cents.

This is a finely edited, clear toned, vigorous representative of the free thinking Unitarian school. It is modest in appearance, makes no great pretensions, yet with unwavering persistence it urges the claims of common sense versus superstition in matters of religion. It cannot fail to do a good work, and should be supported by all classes of free thinkers. With such contributors as John Weiss, Samuel Johnson, Wendell Phillips, M. D. Conway, and others of no less ability, one can be sure of matter that's worth the reading.

The May number seems to us worth a year's subscription. The following quotations from "Discourses concerning the foundation of religious belief," by Samuel Johnson, on the subject of "apiritual needs and certainties," will give a clue to the tone and purpose of the *Radical*. We wish it success.

"A free inquiry into the foundations of religious belief has led us to the organic aspirations and needs of the soul as the one ultimate basis of authority. These natural necessities yield the axioms and postulates of religious philosophy. They form the substance of religious faith. They, and they only, are God's Guiding Word and Hand. It is a matter of experience that our best beliefs and profoundest convictions come to us as certainties which we cannot do without. Our needs are our oracles. We cannot help trusting the divination of our worst desires, the insight of our deepest wants. For we live by faith in the benignity of the laws and tendencies of our nature."

Herein is properly the guarantee of all religious trust, even of that which imagines itself the child of 'supernatural' evidences. The faith which underlies it and gives it all its power of genuine assurance, is in fact no other than this: We must believe that in testifying of its own real needs, the soul affirms the reality of whatever answers to those needs; because it must be that we are fashioned wisely and kindly, rather than anomalously and maliciously. 'Evangelical' creeds do not supplement this natural authority, but fall within its jurisdiction as the less within the greater; and offer no valid evidence even for what truth there is in them, which does not depend upon the devout assumption that our nature cannot deceive us—that the indispensable is the real; in other words, upon the benignity of the moral and spiritual order. The folly of Supernaturalism is that it claims to be the bestower or sole demonstrator of this very truth, which every one of its arguments must assume as known already. Supernaturalism is but the sign that men do not yet perceive the scope and sense of Nature: that having eyes they see not, and having ears hear not therewith. As surely as a belief is fitted to meet the positive organic demands of the soul, so surely does there exist a right belonging to it the certainty that it is true: that it is in accordance with the facts of the spiritual universe. This relation is vital, essential; to doubt it is to leave no basis for faith in any process of thought whatever. And it applies direct sight. It implies that our maturity recognizes the truths for which we are made. There is a 'witness of the Spirit' with our spirit, that we are the children of God, and if children, then heirs. There is a natural science of belief. And in place of all 'supernatural' evidences and authorities, we have absolute foundations in its law of spiritual recognition."

EVERY SATURDAY.—This weekly is in our opinion precisely what it claims to be—a journal of choice reading, selected from current literature. The editor has the range of all the English and Continental Reviews, Magazines, and first class weeklies, which press into their service the ablest, wisest and witliest writers of Europe. From this almost immense repertory he selects that which he deems best suited to the tastes and intelligence of the American people.

Each number being complete in itself, it is just the thing for travelers; and each number is of such sterling merit that it is just the thing for those who stay at home. Whoever wishes the freshest and choicest foreign periodical literature, should read *Every Saturday*. It is published by Ticknor & Fields, Boston, Mass.

PERSONAL AND LOCAL.

Mrs. Mary A. Mitchell has been lecturing to the society of Spiritualists at Sturgis, Mich., for the two Sundays past. Her address will be found in the Speakers' Register.

The Children's Progressive Lyceum of Worcester, Mass., recently gave a grand exhibition at Horticultural Hall in that city.

J. S. Loveland, State agent for Rhode Island and Connecticut, has moved to Hamburg, Conn., where all letters to him should be addressed.

H. B. Storer is lecturing to the society of Spiritualists, at Sansom street Hall, Philadelphia, this month.

D. D. Home is soon to appear on the stage at the Athenaeum, London, England.

James E. Murdoch, the renowned scholar and actor, has been delighting the citizens of Chicago who have seen him, in his favorite characters, at Crosby's Opera House this week.

James Stephens, the Fenian Head Centre, arrived in New York, on the 10th inst. He is being enthusiastically lionized by his supporters, and will no doubt give a new impetus to the movements of the Brotherhood.

Mrs. Jeff. Davis is now at Fortress Monroe with Mr. Davis. There seems to be some prospect of his being brought to trial soon; and Mrs. Davis is to remain with him till that event transpires.

Dr. H. Allen can be found at his office, No. 101 Washington street, Chicago. See advertisement in another column.

Rev. Mr. Spurgeon, who has long been a user of tobacco and beer, has given up the latter article, and now practices, as well as preaches, total abstinence.

Query: Does "giving up" beer and continuing the use of tobacco, constitute "total abstinence" from all that is degrading and obnoxious to a true life?

"Doesticks," whose other name is Mortimer Thompson, is coming back to journalism.

King Oscar of Sweden is one of the most accomplished monarchs of Europe. His paintings, principally depicting the fine scenery of his country, are extremely beautiful.

Barnum, the showman, is putting up his monument in the Bridgeport Cemetery. It is to cost \$5,000.

Miss Stebbins, of Chickasaw county, Iowa, has received an appointment as notary public for that county. She is the first female ever having received such a commission probably, and is represented as eminently competent.

Sojourner Truth, who are sorry to learn, is quite ill at Campbell Hospital, Washington.

Rev. Miss Olympia Brown, having been ordained to the Gospel ministry in Massachusetts, has undertaken to solemnize marriages, whereupon the horror-stricken conservatives quoted the "he" and the "his" of the statutes as rendering the proceeding unconstitutional. But the House of Representatives has decided that she is right, notwithstanding the statutes do not mention "she" nor "her."

W. P. Anderson, spirit artist, and wife, are in New York city, "prospering," we judge. A note from Brother Anderson informs us that on the 10th inst., the Anderson family was increased in its proportions by the addition of a bouncing boy. May happiness attend the trio.

PEN AND SCISSORS.

According to the reports of a speech by John Bright, in support of the American freedmen's aid fund, in London, on the 26th ultimo, £80,000 sterling had been sent to Exeter Hall for that purpose, and more was on the way.

Dr. Livingston once asked a Bechuana what he understood by the word "holiness." He answered, "When copious showers have descended during the night, and all the earth, and leaves, and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh—that is holiness."

Garibaldi has written a letter to the "Democratic Society" in Greece, in which he says: "I will serve the cause of Greece with the same devotion as that of my own country, and I regard you as brothers. Let the ancient classic land of Leonidas shake off the yoke of its oppressors, and the brightest day of my life will be that in which I am able to take a place in your ranks."

Four hundred artificial eyes are sold every week in Paris. Who puts out the natural ones?

"Hymns for use during the cattle plague" are

advertised in England. It has been suggested that they should be sung to "the tune the old cow died on."

"The Universalists of Portland, Michigan, have a female pastor."

The world moves, for Universalism is a long way off from St. Paul on the subject of "woman's rights."

"Bishop McIlvaine has proposed a prayer to avert the cholera, which will be read in all the congregations of the diocese of Ohio."

Of course that will relieve the people of that State from any further fearful apprehensions.

Among the many new enterprises now receiving attention in this State, we observe that the manufacture of cheese is coming into prominent place. Two or three factories have been erected already, and several towns have in contemplation the building of such manufacturing. Among them are Bloomington and Mattoon.

In Richmond, the anniversary of the death of Stonewall Jackson was observed by floral decorations of the graves of Confederate soldiers, at Holywood and Oakwood. Both cemeteries were thronged with ladies and their escorts. Several brief addresses were made at each place. Business was generally suspended in the city.

It is stated that in the production of glass for achromatic lenses, the American glassmakers beat the world.

Dr. Hall, in his *Journal of Health*, says calomel is the only proper remedy for cholera, and that to employ any other is to trifle with human life. *Per contra*, Dr. Scott says in the *Universal Journal of Health*, that "it cannot be denied that great fatality attends the treatment of cholera by calomel."

That is like all apothecary stuff—rather "mixed."

Senator Sprague, of Rhode Island, on inquiring when the District of Columbia unqualified suffrage bill would be called up, said: "For one, I am in favor of no other qualification than honest manhood, and when the bill is brought before the Senate, I intend to offer my views on the propriety of extending suffrage to all the colored men of the South."

There are 250 applicants for divorces at the present term of the Supreme Court at Boston. Wonder if they are all Spiritualists!

A field of wheat buried under an avalanche in Switzerland for twenty-five years, proceeded on its growth as soon as the snow had melted.

A correspondent of one of our exchanges thus bewails the custom introduced on some of the railroads of separating the male from the female passengers:

"That sorting out of the flock—putting the ribbons in one car and the whiskers in another—while it fails to benefit the ribbons, is a positive damage to the whiskers, when it is not a positive slander. Men men up together, and if they do not behave like cattle, it will be in spite of the pen. Ladies sprinkled through the car keep the entire train upon its honor, give it a human, home-like look, refine travel, and elevate the car from a common carrier to an educator. To have known a fine woman is a liberal education." is an old English utterance good enough for a proverb. But this segregating fashion is barbarous, and worthy of the Turks."

Comptroller Clark has decided that ladies cannot act as directors of national banks, as the laws do not recognize them as citizens. We propose that they may be made citizens forthwith. Wives and mothers, yet not citizens! There is wrong somewhere.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. This may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Drawer 6325, Chicago, Ill.

EMMA HARDING'S LECTURES ON THEOLOGY AND NATURE.—This book contains six lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving likeness of the author, by Donnelly.

For sale at the office of the RELIGIO-PHILOSOPHICAL Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of postage.

Mrs. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-1f.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by mail, in his office, Meridian Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-1f]

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300 1/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same. Will also give psychometric diagnosis of diseases of those who are at a distance, either by a lock of their hair, their photographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-1f]

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cents. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25-1f]

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 601 Milwaukee Street, Milwaukee, Wis., using Magnetism with great success in curing psychoses, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [32-3m]

WHAT EVERYBODY SAYS must be true, is an old proverb. And it is a fact beyond dispute, that all tell one story about the almost miraculous cures performed by Coe's Dyspepsia Cure. Chronic and obstinate cases of Dyspepsia of long standing will surely give way to its curative powers. Indigestion, sick headache, heartburn, cramps, pains and colic, in either stomach or bowels, souring and rising of food, constipation, general debility, flatulency, cannot exist when Coe's Dyspepsia Cure is used. We beg of the afflicted to make the experiment; it can be found at all drug stores.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago every Sunday at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10 1/2 A. M., and 7 1/2 P. M. Children's Progressive Lyceum meets at the same hall every Sunday at 12 30 P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10 1/2 A. M., and 7 1/2 P. M., at Silver's Hall. Regular meetings by the Children's Progressive Lyceum meet every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonical Society" morning and evening in the "Free Church." Children's Progressive Lyceum meets every Sunday at the same place at 12 30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plum streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 12 30 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

BOSTON—MELROSE.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free.

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 10 1/2 A. M., and 7 1/2 P. M. The Children's Lyceum meets at 10 A. M.

THE SPIRITUALISTS OF CHARLESTOWN have commenced a series of free meetings at Mechanics Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10 1/2 A. M.

CHICAGO.—The Associated Spiritualists of Chicago have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAYVERHILL, MASS.—The Spiritualists and liberal minds of Hayverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

LYNDEN, MASS.—Spiritualists hold meetings in Lynden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Temple Hall regularly at 2 1/2 and 7 1/2 P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 1/2 A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonical Hall at 10 1/2 A. M. and 1 1/2 P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO, MASS.—Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2 1/2 o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York, lectures and discourses every Sunday at 10 1/2, 3 and 7 1/2 o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc. All are invited to come, and make themselves at home.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Central Hall.

MONTANA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 1/2 P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2 1/2 o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, formerly a church, Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and lectures every Sunday at 11 A. M. and 7 1/2 P. M. in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

VENLAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum near Sixth street, every Sunday morning at 10 1/2 A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 10 1/2 A. M. and 7 P. M., at Ellis Hall, Bellevue avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures and discourses. Lecturers wishing to make engagements will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbon, Secretary.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sunday afternoons at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1 1/2 o'clock. Progressive Lyceum at 10 1/2 in the forenoon.

DOVER AND FOXBORO, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7 1/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Orrin Abbott. Address Chicago, Ill.

J. Madison Allen, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allen. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. C. Andrews, Makanda, Jackson Co., Ill.

George W. Atwood. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopkedge, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmsted county, Minn.

Love Bebee, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Beebe, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture. Address, until further notice, Dahlgren, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. M. A. C. Brown, West Brattleboro, Vt.

Mrs. H. F. Brown's post office address is drawer 5815 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts. Address Hopkedge, Mass.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.</

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through
MRS. A. H. ROBINSON,
A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Our Father, unto Thee, as the living principle, we would give our thoughts at this hour. Not that they will be any more acceptable unto Thee because they are vocal utterances, but that Thy children may feel and know of our ideas of Thee. We realize Thy goodness. We feel Thy perfecting influence throughout all forms of life.

We realize, oh, Father, Thy blessing in possession; yes, and even in that which seemeth to possess nought but sorrow. We feel that everything is a part and portion of Thee. We would thank Thee for all things. We would bring every immortal soul upon the material plane of life to realize Thy presence at all times. Our Father, we would ever realize Thy presence, and as we realize it, ever offer thankfulness unto Thee, as the great permeating, pervading, and life principle. We would have all to realize that Thou art ever near, ever mindful of their needs. As a loving parent watches over its child in infantile moments, so may we realize that Thou in Thy wisdom art ever watching Thy children.

We thank Thee for this assurance. We thank Thee for the wisdom Thou hast given unto us, that we may feel that all is in accordance with Thy will, and that Thou may bring every one of Thy children to look upon Thee as Thou dost exist—a part and portion of each and every one of us. As we realize Thy perfect condition, we shall know more of ourselves, and by that knowledge know more of Thee. We thank Thee for every form and manifestation of life; we thank Thee for the knowledge that Thou hast given us in the past and in the present. We feel the assurance that all things are in accordance with Thy will and are well.

QUESTIONS AND ANSWERS.

Q. What is the effect of surrounding minds on a medium for spirit communication?

A. We would declare that the minds of surrounding spirits do not affect the medium as much as does the condition of surrounding individuals. It is true that the mind has something to do with the aroma surrounding the individual.

For instance, if a mind is positive, the influence will be more or less positive—yet it does not depend upon the mind alone. The effect produced depends in a measure upon the development or unfoldment of the individual, so to speak, and the condition of his physical system. If diseased you will readily perceive that the effect would be injurious, so much so that you would easily see its influence upon the medium. Not so much while under the influence of spirits, as after that influence was withdrawn, would it be apparent. You would see a marked effect upon the medium after the spirits had withdrawn their influence from him.

[After the medium returns to his normal state.]

Certainly, after the spirit withdraws its influence, the medium of course returns to his or her normal condition. Then what is the effect, is the question. Sometimes it is good, and will aid other spirits in manifesting themselves. At other times it is detrimental—not so much so to the spirit as to the medium. The effect might prevent spirits from manifesting themselves, yet would not injure them, but it would the medium. Even the effect, we would say, would be different, or would differ in proportion to these surroundings, and it would not depend so much upon the mind or minds of surrounding individuals, as upon their condition physically.

Q. Do you think there is often a mixture or adulteration of thought, in communications, resulting from surroundings?

A. Well, certainly, from the fact that mediums are often influenced, but not sufficiently to close their external senses, so but that they take cognizance of whatever is passing around them, and their communications partake of the surroundings, and also more or less of the mind of the medium.

The clairvoyant or trance state is when spirits get such perfect control that the medium is entirely unconscious of that which transpires on the material plane. When they are thus controlled, then they are not as susceptible of the effect of the mind, or minds of surrounding individuals.

There is a difference between the mind and the magnetism—if you are pleased to call it—of the person. For instance: A person may be mild in temperament, and yet have a diseased mind, and that aroma surrounding that organism would be more or less like it; and yet the individual might have a good mind. So there is a distinction between the mind—and a marked one, too—and the individual, or aroma surrounding the individual.

Q. Then is it a fact that sometimes mediums give utterances to the thoughts of the audience as well as to the thoughts of the circle of spirits that are trying to speak; or in other words, is there an intermingling of the thoughts of the spirit and of individuals in the audience who are listeners?

A. As we stated in a previous answer, it depends upon the condition of the subject, the medium, or the speaker. That they do and are governed more or less by their audience is true—that is, when they are in a receptive condition of thought from the audience. Let them be placed in that negative condition where they are made susceptible to the influence of the spirit circle, and then they are not on the material plane, and their thoughts will be of a more spiritual character.

Q. Should not Spiritualists, and all investigators, exercise the greatest care in determining evidence for or against the validity of mediumship and communications?

While there may be facts sufficient to substantiate the major claims of Spiritualists, is it not probable that a great amount of what has been accepted as coming from the spirit world will be otherwise and more wisely explained?

A. We believe we have always endeavored to make ourselves distinctly understood upon that point—that all should use their own reason in everything—that which they receive from spirits, as well as that which they receive upon earth; that which they receive from disembodied spirits as well as that from those that are in the body. If an individual is not called upon to make use of his reasoning faculties, then where is the necessity of possessing those faculties? Then we would say that every one should use his reason in regard to whatever he may hear, accepting that which is true and rejecting that which is not. That which is true to-day may not be to-morrow, and so on through all time.

In regard to the last part of the question we do not perceive it to be a fact. If our friend had said, will we not in time find that communications pur-

porting to come from certain individuals, were not from them but from some other one, then he would have hit it. If he had said that, he would have come nearer to what he wanted to ask. We must admit that a high sounding name has much to do with the acceptance of anything, whether it be true or false. If some one who is looked upon as truthful and great gives utterance to an idea, however absurd in its nature, it is received as a truth. Now spirits that come back to manifest themselves, and claim to be such and such noted individuals, do so for the purpose of commanding the attention of the ones to whom they manifest themselves. That we shall find that such communications come from other sources, or are accounted for by some other means than spirit power, we do not believe.

Q. Do you think that the Spiritual movement will continue broad enough to admit all classes of investigators to move under its banner?

A. Spiritualism is a banner as broad as the mind can conceive, and as pure as the water from the crystal fount; and is as impartial as to who shall be its followers, or march under its flag, as the sun that sends its revivifying rays upon you at noon time, is as to whom they rest upon.

MAY 10.

ELVIRA.

Please be kind enough to say that Elvira tells her friends she has now reached a plane of life where she can see all of them—those who have passed the change called death, and those yet upon the earth. To the latter she is very anxious to talk. If they will visit any medium, or prepare themselves at home in any way they see fit or may be best to them, she will manifest herself to them there, and she will be happier for so doing, as well as add much to their happiness. That is all I have to say.

JOHN WACLIFFE.

Short and sweet, I declare, and little of it. I shan't be so short, nor near as sweet. I am very happily disappointed, because I didn't expect to find any place at all after I died. The long and short of it is, how is a man to know which way to choose, when there are so many conflicting ways of obtaining salvation and eternal life? Well, I just come to the conclusion, sir, that there was nothing of it—nothing at all. If we happened to have the luck to stay on earth eighty or a hundred years, why we had a little longer life, that was all; but that there was no life after death. I could not see any, but, then, the Bible says, if you don't do just so and so, you are going to a life of eternal punishment. Think of that! I would rather not live at all. Now I found that a perfect state of happiness was all a hoax, and the eternal state of punishment or damnation, was worse than that—if worse was possible. Instead of folks entering upon either, those who expected to find heaven were a disappointed lot. Then the poor miserable devils that expected, if what the Bible said was true, and what the church folks said was true, that they would go to hell, where all that would come to them was brimstone and fire, a most delicious odor and heat you know—they, too, are disappointed, of course. Well, I didn't expect anything, and got a good deal. "They that have not, much will be given." There is Bible for you. I did not have any belief, but I have got along splendidly without one. [Looking at the shorthand notes.] I had a brother who reported in that way, what is it you call it? He never said anything while he was at work, just as you do. Can't I suppose. He is over this side where I am, too. I suppose he might come—no, he says, there is no two of you can read one another's writing; all have a scratch peculiar unto themselves. If he wrote in that way he would have to come back and read it himself, so it would not be of much use. I haven't given my name. It is John Waccliffe—there is a name for you. That was my father's name, too. I expect he was a Dutchman—well, of German descent—but I did not descend into hell, nor ascend into heaven, but into a kind of straight forward place. [Do you want to have that taken down?] Of course I do, straight right along. The sooner you give up your idea of shirking a thing, the better for you. I was always right out open and bold in all my talk. The Lord knows, if there is any—that if I had anything to say I said it right out openly, boldly, and above board; and I am right square there now. I always said what I believed was so—what my reason told me was true.

Your reasoning and mine don't hitch, that is all there is of it, and I guess I am about as well off—I feel that I am now, anyhow. I have got just as good a chance to talk to you as the folks that thought themselves so saintly, and had such sanctimonious faces on. I can come here and talk to this—what do you call it, mediumship? [Medium.] Well, medium, then—just as well as the highest saint. I ain't going to talk about the devil, because there is not in it. How many letters will it take to spell s-a-i-n-t? Oh, five. Now how many does it take to spell d-e-v-i-l? Five. Well, I shall spell devil instead of saint. I want to get right through with a thing as quick as I can.

Old Waccliffe has had a chance of reasoning, and had the chance of telling what he thought; and as hard as he was, and as devilish a belief as he had, it has carried him out all safe. Well, this is Chicago. I have been here. I used to live in Lafayette, Indiana. That is where I lived. Now I am through my story, sir. I always thank all persons for what they do for me, and I thank you, sir, for taking down what I have said. [To a lady present.] I thank you for your cheerful countenance while I said here, if I can't pay you in any other way—for whether you believe there is a future state or not, I don't blame you; I did not believe there was one, but, as I said, if I can't pay you in any other way, when you come here I will be your guide, and will show you around. That will be the best I can do for you. Good bye to you; take good care of yourselves, and of your selves. I forgot to tell you how long I had been here. I have been here a little over two years. What month is this? [May.] Yes, it is a little over two years—two years last September, since I received much from nothing. Good day.

ELIZA M. COOK, OF CHICAGO.

Feeling as I do about speaking as few persons as there are here, and taking into consideration the number of eyes that will look upon this, aside from those of my friends, I shall say but a very few words. If, my friends, you could only see and realize the condition of your child at this hour, you would not fear to look further into this subject. It is exceedingly hard for me to manifest myself in order to say what little I shall say to you. I shall only tell you that I am happy. Happy, because I am free from the cares and anxieties to which you are subjected while upon earth. Happy, because all are kind to me; but I shall be happy to say you lend a listening ear to what I have to say. Eliza M. Cook is my name, and my father's name is Joseph Cook. He resides here in this very city.

ALMIRA WEST.

My friends, I would not have any of you think for one moment that I believe in your ideas in regard to the present or the future state of existence, or in the *modus operandi* that you would take to inculcate in the minds of children your views of a future state. I think it very wrong, decidedly so. I think that it is in accordance with God's will that we as His children should have something to fear, while we are upon earth, and are surrounded by all the temptations of earth; and just so soon as you do away with the idea of a devil, and of a hell of torment, just so soon you make all perfectly reckless in regard to what they do upon earth. Now, this is just my opinion of where you stand, every one of you who believe in what you call Spiritualism. I don't believe in it, and I want you to understand that whatever I may say, rest assured that I don't agree with you in the least in regard to your faith. I did myself believe in the fear of God, believing He had His Infinite wisdom created His opposite to give us a sense of fear, and that opposite I think is the devil. I see now how all of you are taking this, but it doesn't make any difference to me—not at all—not in the least. I would not have my relations change their course, as regards true Christianity, for persons that come here who have lived true Christian lives are much happier than those who have not had any regard for the teachings of Christ.

My friends, although I talk to you in this way, do not think that I would have you devote your time to this Spiritualism. I can tell you that I saw enough of it to satisfy me before I entered upon this plane of life myself. I wonder how you would feel [addressing those present,] to be talking and have a crowd of ladies sitting and looking at you, listening to every word you had to say? [We feel deeply interested in what you are saying.] I should not suppose that you would, believing as I see that you do in regard to the views I have given here. [We wish spirits in the other life to express themselves with the greatest freedom when they visit us, and we take no exception to it.] Well, I do take exception to many of your ideas—very many of them. [That is a privilege we cheerfully accord you.] Certainly, and I intend to make use of that privilege; I feel it is a God-given right. [Is it not equally so with the Spiritualists?] Has he not the right also to believe as he is convinced by evidence given through our communications with nature? It is hard to tell where your rights are, or what they consist of—that is, if we take what you say to be true. It is a very hard matter to tell what your rights are. [Our rights are somewhat questionable, you think?] I judge that some from what I know of them. I believe that some time ago a gentleman came here and gave a very short communication to his friends from my place, which is Freeport. Do you remember of it? [We recollect there was a spirit from Freeport, who gave a communication—a man who had committed suicide.] The gentleman that I have reference to did not commit suicide. I was acquainted with him before he passed to this life. It was some years after he came before I left. [What was the name of the spirit you allude to?] It was Barber. Well, as I was going to say, he did not believe in your doctrine any more than I do, though he did not feel as free to express himself as I. [If we understood you aright, you said you knew him in this life?] I did; yes, sir. [Have you seen him since you passed to the higher life?] Since he passed to this life I have seen him often; and I saw him often before he passed to this life. I saw him during his illness. I speak of him merely to let you know that there are others that make use of this organism the same as I do, who do not agree with your ideas in regard to what is right and wrong, any more than I myself do. [Do I understand that you don't believe in Spiritualism?] I don't believe as you do. I believe in the existence of a spirit after it leaves the earth, and I also believe that the happiness of a spirit depends upon its course of life while upon earth. I don't believe that a person who has had no regard for Christianity or the teachings of Christ, will be as happy after coming here as those who had respect for them; in fact, I know there are many of them here who are unhappy on account of their earth life. [We understood you to say a little while ago that you thought it was right to teach children there was a devil and a place called hell.] I did say so. [Do you find any devil or hell since you went to the spirit world?] Sir, I should not expect to find them, because I endeavored while upon earth to lead a Christian life, and of course I should not expect to find either devil or hell. [Have you found a personal God?] No, sir, I am frank to say, I have not found a personal God. I do not expect that I have arrived at that state wherein I can see him yet. [Do you expect sometime to find a personal God?] I do not know whether I do or not. I hope to. [Did you not expect when you left the earth life?] Well, to tell you the truth, I did. [Did you not expect to go to a place or locality called heaven, when you passed away from this life?] If I did I did not expect any more than I have found. I do find heaven here. [Don't you find a great many people in that heaven who had not experienced religion, and did not believe as you did, whom you knew upon the earth plane?] It is true I found some, but I did not find those enjoying happiness that I knew upon earth who were not Christians. [You think they do not enjoy as much as those who were Christians?] Well, I am sure—I am confident they do not. [Yet you find a great many there that you did not expect to find there?] I do find some, yes. [Don't you find some there that you thought were very bad men and women?] I have not yet. [Haven't you found some there that you thought upon the earth plane were pretty bad men and women?] Well, no, for I was not personally acquainted with a great many whom I thought were very bad. [Haven't you found some there that you did not suppose would get to heaven?] Well, no, because I thought there was a chance for all to reach heaven; that is, if they repented and took the proper course to reach it. I believed it didn't make any difference how short a time before they left the earth life they repented. I considered that repentance was sufficient, and I believe so still. At the same time I would not advise a man to wait until the last moment, because he would be much happier upon earth to lead a proper life. [Do you find the heaven that you went into anything like what you supposed it would be before you passed from the earth life?] I had a very limited idea of heaven. I supposed it to be a place of happiness, but where it would be or what it would contain I thought but very little about—I gave it but little thought. It was sufficient for me to know that there was a place of happiness. [Did you not suppose when you lived upon earth that when you came to die, that you would go to sleep, and remain asleep until Gabriel's trumpet was sounded?] No, sir, I did not. [Didn't you believe in a general resurrection?] No, sir, I did not believe in a general resurrection. [That is the general opinion, is it not, among Christian sects?] It may be with some, but not with me. In fact, I know it is with some. Now, do you

see, every question that you have asked me proves beyond the shadow of a doubt your position in regard to what I first stated, that you did not agree with me in what I said? I know that you don't—I feel it. There is not a person here that will agree with me. [Do the people that you find in the same world with you now agree with your sentiments?] Those that I converse with, do. I am glad you have asked these questions of me, and if you will give my replies, as I have given them, correctly to my friends, they will see the state of my mind now. [We will give them exactly as you have uttered them. We always desire to give a full report of whatever the spirit has to say, whether it agrees with us or not.] I believe I have not told you any of the particulars of my life, except that I lived in Freeport, and was acquainted with the gentleman I referred to. I wish I felt more at home here than I do. My husband's name is Norman West, and my name is Almira West.

GEORGE STEARNS.

I see now where I am. I did not exactly understand it at first. All there is of it is an effort to write a letter to you, for there has been an effort made to allow me to talk to you here. Now if you don't understand—if you don't appreciate it, it is because you have not had the work that I have had to say what little I wish to say to you. I know I may take time, sir, [to reporter,] but it is a hard matter for me to talk at all. Everything around me here seems to be laid this way. [Placing the fingers of each hand crosswise.] In fact, I would not say this at all, if it was not to let you know where I am. You are uncertain in your minds—my friends don't know whether I am dead or alive—that is where it is. I have gone through all the essentials to be dead, but find myself yet living. I have seen your anxiety concerning me, and have been informed that by taking proper measures I may let you know it in this way. [To those present.] I want a handkerchief.

I want you, my friends, to give up the idea of my coming back as I once was, for I never shall. You think that perhaps if I am dead I met with foul play; but I did not. I was sick and died. I was unconscious during my illness, so that I did not have a chance to tell any of them where to send my remains, or where my folks were; neither could they send what things I had left. I had some little money, too. It ain't that I care for, though; but it is to relieve your minds. I fear bell commenced ringing in the city. Is that the fire bell? Well, sir, fire don't affect us any. I said it was not the money I cared about; it is only to satisfy your minds, and to set you at rest about hearing from me by letter, and so that you may give up the idea of my coming back again, that I come here now. I can go away now, and find a place near to what I would like to find, and rest after telling you this; for the way you felt I could not be satisfied nowhere. Wherever I would get I seemed to hear you calling out to me to know where I was or why I did not come, and all that kind of thing. I have wanted all the time to tell you I was dead. Take the best care you can of yourselves, all of you, that is the best I can say. Whether I will be able in any way to help you or not, will be left for the future to tell. I was going to tell you what my disease was, and I came very near forgetting that. My disease was brain fever. If you will just say what I have said, and send it to Levi Stearns, Leavenworth, Kansas, I will be much obliged to all of you. [Will you tell us how old you were?] What do you mean—how old when I died? [Yes.] This is 1866, isn't it? In June next I will be twenty-eight. Good bye.

ELLA LAWRENCE.

Ella Lawrence is my name, if you please. Charles Lawrence is the name of my father, and all I care to say is just a word or two, to satisfy them that I can come here and influence or take possession of this medium. They have been anxious—I talk to you now for them—they have been very anxious that I should come here and give my name and age, and—yes, tell how many brothers and sisters are with me. My name I have given. My age was fourteen when I died. Years count here, but not as they do with you. If I had lived I would have been sixteen. Brothers, I have two here; sisters, but one; and with these few remarks, to gratify your desire, I have done.

MARSHALL.

Well, friends, what do you think of that? I should think when people leave their bodies in that kind of style, that they were ashamed of their names. What do you think about it? [Addressing those present.] [We do not know.] [Feeling of the medium's hair which had been recently cut short.] The devil, I was going to say. [Expressing himself dissatisfied with a breakfast shawl in which the medium was wrapped, he took it from her shoulders, and folding it, laid it aside.] I had not had my hair cut for seven years. It is fashionable to have your hair cut where you are, but it ain't here. I don't know how ladies who get in the fashion of wearing short hair will do when they get here. I don't mean right here now—don't mistake me—I mean on the other side of the river from you to the side of the river to me. You may call it the river of death, or Jordan, or whatever you like—for all I care, I would just as soon say devil as anything else. You asked that girl where she lived, and what her name was, didn't you? [Referring to the last spirit.] [We did.] I think if I could not tell the name of my folks or where to send them a letter, I would stay at home until I could. What do you think about that? [Some would prefer to tell all the particulars, and others are not so communicative.] What is this? [Examining a lady's handkerchief.] It is very fine, especially the perfume, I think. Maybe I may tell you something about arranging your things here. Would you take any exception to it, if I should? [We should be very happy to hear any suggestions you might make to help matters.] [Examining the handkerchief.] Does this belong to this woman that I have now? [No, it belongs to the lady opposite.] If you were just placed right here where I am, you would have something of an idea of the feeling of a person in such a fix as I am. All you have got to do, if you don't believe it is strange, is just to come and try it, and I guess you will feel just as queer as I do, with all of you folks sitting here looking right at me, without saying one word. If you should speak it would break things up, wouldn't it? [I guess not very much.] Well, then, I would advise you to say something. [You promised us, a minute ago, that you would give us some directions that might help affairs here.] Well, I was going to say that instead of keeping your attention right square on me, I would ask you if you couldn't try to think of something else a minute or so? [We will endeavor to do so.] What will you think of? [We will listen to you.] Well, it is a little embarrassing for a poor devil of a man who has been compelled to throw aside his own body to get into that of another—and that one a woman's, too—and appear in the presence of others.

God, you have no proof that I am a man, have you? I am now in nothing but a woman's form. [Your profanity would indicate you were a man, for no lady would use such language.] Do you call me profane? God, you ought to see some of these other folks. You don't take any exceptions to what I have said, do you? [No, it is a privilege all have, to say what they choose.] Yes, that is my privilege. I suppose I can state why I came or not, just as I have a mind to. Well, see here, now, I have got to come right down to the scratch, because I don't suppose I can stay here more than all day. We don't have any night, anyhow. You don't have much sunshine. Well, I said I had got to come to terms, and say what I want to. You called me profane. I wonder if I like that very much? I don't care anyhow. You may call me so if you like. I suppose I might turn around and call you profane, if I had a mind to. When you talk you may say something bad, too, maybe. Well, I said I would tell you where my folks were, didn't I? [Yes.] You see I rather like this. It is fun for me to talk and do just about as I have a mind to, I feel very much at home. I shall never get to my story. I was going to tell you where I lived. Just give me a piece of your paper here, will you? Will you let me have this? [Taking a small piece of paper.] [Certainly.] Thank you. Don't give me anything you are afraid of my spilling. Anything will answer for me, because I am not going to take it with me. Do you know anything about Louisville? Do you know there is many a poor devil who dies there who don't know one letter from another—who don't know any more about writing a letter, or anything about reading one after it is written, than a baby? Poor! My God, they are just as poor as poverty can make them. Some folks there are rich, though. You know that death is no respecter of persons. He takes the poor as well as the rich, and he takes us poor devils just in that condition. I am one of them; I never had the first bit of education, or anything of that kind. Well, there these poor devils were, and he just took them right along; it didn't make any difference whether they knew anything or not; and after he gets them he deprives them of their bodies—that is just what he does. Now, he don't look at me so, I don't want you to—as I said, I think after getting them here, he might make them a little better. I don't know what you think about it, but I think so.

There is one thing, though—they have arranged matters kind of nice in giving us a chance to talk; that is about all the good thing they have. Now I have come to this conclusion. It is right here—right square here, for according to what the Bible says, that that gentleman, God Almighty, knew the end from the beginning, and knew everything which was coming to pass from the beginning to the middle, and the end, all the way through, and then went to work and made a poor unfortunate customer like me, and gave him no chance to get any lighter anyhow, and when he was trying to get along to do the best he could, then to go and send along that infernal messenger death, and snatch a fellow right off, and think that is the best he can do for him, why, by thunder, I just think if he can see it I can't! That is where I stand. Maybe you don't like that? Does that suit your ideas? [To a lady present.] Don't be scared. I won't hurt you. Well, he came along to Louisville—did I tell you that was where I lived? Did I tell you there is where I want my dispatch sent? [We will send it there.] Well, pretty soon I think I can tell you so you can finish that up. They won't allow me to stay a very great deal longer. There is one thing I want to tell that I must not forget, because if I do half of my story will be left untold. This is an uncomfortable position,—[to those present.]—do you know that? [We are sorry.] Well, it is. I was going to tell you about Lottie; and if I had failed to have that down you would not care that—[snapping his fingers]—about anything I have said. You want to know if I have seen her, and you want to know, too, if I saw her just before she was taken sick, and if I did really tell her what she said I did, or that she was going to die pretty soon. That is what she said I told her, and that is what you want to know. I did tell her so—I told her she was going to be taken sick, and they were going to do everything in the world they could do for her; but that the gentleman—that is, this same Mr. Death—was going to take her as he took me, and they could not help themselves; and I told her to tell them so, and tell them I said so. Well, you know she told you that before she was sick. I told her before she was sick, and she told you before she was sick, and you laughed at her and told her she was crazy or dreaming, or something of that sort. She said she wasn't, and you remember she cried about it. You found afterwards, when she was taken sick, and all you did for her failed to do her any good, and she died, everything came out just exactly as I told her it would. Then you saw there was something in it, and so there was, and it was me—I did tell her. Yes I talked to her; I didn't have anybody like this either. I made use of nobody's body, either a man's or a woman's; and I don't know how it happened, but she heard it. She heard what I said, and told you all about it. She is a great deal happier than I am—a great deal. She tells me a great many nice things, and talks to me a great deal about you, too—tells me a good many things you said, and a good many things you did, so on the whole I am glad she came here—very glad of it.

I must not forget to tell you my name. Well, now, I will tell it if you ain't in too much of a hurry, and I will tell you where to send it to. My name is Marshall, and I want you to send my letter to Ernestus Marshall. Do any of you feel bad here? I feel very well. I am going to stay a little longer, for you have been pretty good to me to let me stay this long. [Addressing a gentleman present.] I am very much obliged to you for your paper. [You may take it away if you choose.] [Laughing.] No, I guess I had better take it with me. I will fix the woman up just as I found her. [Taking up the breakfast shawl which had been laid aside, and wrapping it around the shoulders of the medium.] It is all right now. I see you want me to hurry away. [How did you know that?] Because you think I am taking up a great deal of time, and I suppose I am. Well, good afternoon. [Go, and peace go with you.] You need not say that at all, because I always carry that with me. Well, good afternoon to all of you, then.

Letter from P. O. Jenkins.

DEAR BRO. JONES: I take pleasure in informing you that so far as the St. Louis committee have gone in their investigations of W. T. Church's mediumship, they have received *incontestible proof* that he is no humbug. Particulars will be given soon. I do not aim to make issue with the Belleville people, whose report you have seen. I simply state a fact to which I was a witness.

Ever yours,

P. O. JENKINS.

Springfield, Ill., May 9, 1866.

Ferguson was a shepherd.

Call for a State Convention in Pennsylvania.

We, the undersigned, believing that a more intimate association and cooperation on the part of the friends of this State will be beneficial to ourselves and to the community...

NOTICE.

THE SPIRITUALISTS and Friends of Progress will hold a three days meeting at Greensboro, Henry county, Ind., beginning on the 25th and closing on the 27th May next...

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arithmetic, Geography, &c. A superior system of Light Gym-

nastics is taught; and the health and development of both

body and mind are carefully and equally attended to. 1-1f

A. JAMES,

THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper

was given, will send to any address, for

Our Children.

"A child is born: now take the germ and make it
A bud of moral beauty. Let the dew
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest love.
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath soiled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal.

The Messenger Bird.

[By Nellie F. R., who passed on February 15, 1868, aged four years and six months, who when three years of age, was thus skilled in rhyming.]

Fairy minstrels of the air,
Chanting, breathing everywhere,
Notes of love, with joy refined,
In a world of matter mind;
All found frosts in nests and snow,
In life's moulting time, below;
Wearing plumage, dusty, gray,
Soil'd and dark'nd every way—
Twisted, crumpled, crest awry,
Scarcely knowing where or why,
As life's hours moved along,
Intermingling sorrow, song,
Suddenly, upon a time,
Angels from a fairer clime,
Put their fingers on my eyes;
To my joy and my surprise—
All earth's glimpses were withdrawn,
Ushering in a glorious dawn.

Morn breathes forth in sweetness, 'neath tropical skies
While my plumage seemed changed as with amethyst dyes
When visions of beauty and rapturous delight,
Unapproach'd by the fancy, untouch'd by the sight,
Entranced all my powers in their grandeur and might,
Joy cradled my heart, inspiration my soul,
While my mind seemed endowed with unmeasured control,
Then upward I soar'd, through sky and through sphere,
Yet the dear ones of earth grew dearer, more dear,
We return'd to the loved from our marvelous height,
All freighted with wisdom, all burnish'd with light,
From a state and a place, where's no night and no day,
Where no sorrows bedide, where no joys fade away.
Charlestown, Mass., April, 1866.

Enigmas, Charades, Etc.
GRAMMATICAL ENIGMA.

I am composed of 24 letters.

My 1, 6, 8, 15 is a verb.

"13, 9, 2, 18 is a conjunction.

"11, 4, 2, 19, 13 is an adverb.

"8, 21, 13, 5 is a preposition.

"13, 20, 23, 7 is a pronoun.

"10, 19, 12 is an adjective.

"8, 14, 23, 22 is an adverb.

"17, 22, 11, 4, 16, 24 is a conjunction.

My whole is an old saying.

Answer next week.

CHARADE.

My first, if you do, you won't hit;
My next, if you do, you will have it;
My whole, if you do, you won't guess it.
Answer next week.

RIDDLE.

What is the longest and yet the shortest thing in
the world—the swiftest, and yet the slowest—the
most divisible and the most extended—the least
valued and most regretted—without which nothing
can be done—which devours everything however
small, and yet gives life and spirit to every object,
however great?

Answer next week.

A TRANSPPOSITION.

Albhs ew ohsew usosl aher ghedil
Htwi sodwim mfo no ghli,
Hlasi ew ot mne igthednbe,
Eht palm fo led yden.

ELLA BENNETT.

Chicago, May 19, 1866.

ANSWER TO LAST WEEK'S ENIGMA, ETC.

Answer to Anagram.—

Cast thy bread upon the waters,
And it shall return to thee,
After many days of tossing
On the billows of the sea.
Cast thy bread of love and kindness
Where the waves of sorrow roll,
Safely shall the wild winds bear it
To the haven of the soul.

Answer to Word Puzzle.—Hudson Tuttle.

Answer to Double Acrostical Enigma.—General
Joseph Warren.

Read Aloud.

Reading aloud is one of those exercises that
combine mental and muscular effort, and hence has
a double advantage. To read aloud well, a person
should not only understand the subject, but should
hear his own voice, and feel within him that every
syllable was distinctly enunciated, while there is
an instinct presiding which modulates the voice to
the number and distance of the hearers. Every
public speaker ought to be able to tell whether he
is distinctly heard by the farthest listener in the
room; if he is not able to do so, it is from a want of
proper judgment and observation.

Reading aloud helps to develop the lungs just
as singing does, when properly performed. The effect
is to induce the drawing of a long breath every once
in a while, oftener and deeper than that of reading
without enunciation. These deep inhalations never
fail to develop the capacity of the lungs in direct
proportion to their practice.

Common consumption begins uniformly, with
imperfect, insufficient breathing; it is the character-
istic of the disease that the breath becomes shorter
and shorter through weary months, down to the
close of life, and whatever counteracts short breath-
ing, whatever promotes deeper inspirations, is curative
to that extent, inevitably and under all cir-
cumstances. Let any person make the experiment
by reading this page aloud, and in less than three
minutes the instinct of a long breath will show itself.

This reading aloud develops a weak voice and
makes it sonorous. It has great efficiency, also, in
making the tones clear and distinct, freeing them
from that annoying hoarseness which the unaccus-
tomed reader exhibits before he has gone over half
a page, when he has to stop and clear away, to the
confusion of himself as much as that of the subject.

This loud reading when properly done, has great
agency in inducing vocal power, on the same prin-
ciple that muscles are strengthened by exercise,
those of the voice-making organs being no excep-
tion to the general rule. Hence in many cases
absolute silence diminishes the vocal power, just
as the protracted non-use of the Hindoo devotee
paralyzes it forever. The general plan in appro-
priate cases, is to read aloud in a conversational tone,
thrice a day, for a minute at a time, increasing a
minute every other day, until half an hour is thus
spent at a time, which is to be continued until the
desired object is accomplished. Managed thus, there
is safety and efficiency as a uniform result.

As a means, then, of health, of averting con-
sumption, of being social and entertaining in any
company, as a means of showing the quality of the
mind, let reading aloud be an accomplishment far
more indispensable than that of smattering French,
or lisping Italian, or dancing cotillions, gallopedes,
polkas and quadrilles.—Hall's Journal.

The Two Apprentices.

Two boys were in a carpenter shop. One deter-
mined to make himself a thorough workman; the
other "didn't care." One read and studied and got
books that would help him to understand the prin-
ciples of his trade. He spent his evenings at home,
reading. The other liked fun best. He went off
with other boys to have fun.
"Come," he often said to his roommate, "leave
your books; go with us. What's the use of all this
reading?"
"If I waste these golden moments," was the
reply, "I shall lose what I can never, never make
up."

While the boys were still apprentices, an offer of
two thousand dollars appeared through the news-
papers, for the best plan of a Statehouse to be built
in one of the Eastern States. The studious boy saw
the advertisement, and determined to try for it. After
careful study he drew his plans and sent them to
the committee. I suppose he did not really expect
to win the prize; but there is nothing like try-
ing.

It was not long before the committee of gentle-
men arrived at the carpenter shop, and asked if an
architect by the name—mentioning the boy's name
—lived there.
"No," said the carpenter, "no architect. I've
got an apprentice by that name."

"Let's see him," said the committee. The young
man was called and sure enough, his plan had been
accepted, and the two thousand dollars were his.
The committee then said he must put up the
building; and his employer was so proud of his suc-
cess, that he willingly gave him his time and let
him go.

This studious carpenter's boy became one of the
best architects of our country. He made a fortune,
and stands high in the esteem of everybody; while
his fellow apprentice can hardly earn by his daily
labor, daily bread for himself and family.

Who loses a youth of improvement, loses the best
beginning which a boy can make in life.

Taking People at Their Word.

"O, that I were dead!" cried the bulfinch.
"I don't wonder at it, I am sure, dear," said the
cat, sitting with her eyes fixed on the cage.
"To be hanged up here from day to day, while
all my friends are rejoicing in the sweet sunny sky,
and the flowers," said the bulfinch.
"How distressing!" said the cat with much feel-
ing.
"And just be allowed now and then, for a few
minutes, to try my wings by a flight around the
room."
"Mere mockery! a cruel insult, I call that," said
the cat.
"And as to singing, how can I sing?"
"How, indeed?" said the cat.
"This piping song that I have been drilled into,
not a note of it comes from my heart."
"I never could bear anything that didn't come
from the heart," said the cat, demurely.
"O that I were dead!" said the bulfinch.
"It's what your very best friends wish for you,
dear," said the cat; "and as the door of your cage
is a little ajar, I see you have only to come out
and—"

"And what?" asked the bulfinch.
"Why, dearest, I would, however painful to my
feelings, soon put you out of your misery," said the
cat, preparing to spring; upon which the bulfinch
sent up a scream of such terror that his mistress
flew into the room, and puss was glad to escape
down stairs.

PUNCTUALITY.—This is one of the most beau-
tiful traits in one's character, and not only adds to
a person's estimation in the minds of others, but is
ever a source of great advantage to one possessing it.
Those unaccustomed to be punctual, and to
perform their duties with promptness, are forever
in the drag. By their tardiness at the commence-
ment of the day, they are just so much behind all
during it; which, taken in connection with the ac-
cumulation of losses from the force of the habit
during the day, results at the close of it, in the loss
of much precious time; and if continued through
life, in the frustrating of many plans, and the
blighting of many fond hopes, and too frequently, is
a clog to the progress of many who are dependent
upon the exertions and instructions of these tardy
ones, for means, and ability, and occasion to perform
promptly the duties of life. It is particularly de-
sirable and essential that the young who are now
forming habits for life, should cultivate punctuality
as one of the noblest and most promotive traits of
character, and one of the first among the graces
which adorn a well ordered life.

A good story is told of a fellow in Ohio driving a
crazy one horse wagon over a railroad track. He
was run into by the locomotive, his vehicle demol-
ished, and himself landed unhurt, about two rods
from the scene of the disaster. The engineer stopped
the train to see if any one was killed. "Well,
friend," said he to the fellow, "are you badly hurt?"
The reply, Yankee like, was by a question, long
drawn out. "Will—you—s-e-t-t-l-e—now, or—
wait till—till morning?"

Mr. Snub perceived that the milk that he was
pouring into his coffee cup was none of the richest.
On this he said to his hostess, "Haven't you any
milk that is more cheerful than this?" "What do
you mean by that?" "Why, this milk seems over-
powered by the blues."

Three Days' Meeting in Aurora, Ill.

THE Friends of Progress in Aurora, Ill., will hold a Con-
vention on the 15th, 16th and 17th days of June. They
cordially invite all who wish to join them in the good work.
R. H. WINSLOW,
Pres. of Society.

DR. H. ALLEN,
ELECTROPATHIST AND HOMŒOPATHIST,
(Room 5),
101 WASHINGTON STREET, CHICAGO.
Office hours from 8 A. M. to 6 P. M. 2-4-1f

AGENTS WANTED.
PROFITABLE EMPLOYMENT for men, women and chil-
dren. Full particulars sent free, or full particulars and
a sample, worth more than the money, sent to any address
for ten cents. B. S. CASWELL, Kenosha, Wis.
2-4-1f

A NEW AND THRILLING POEM.
THE CONTEST.

A POEM,

BY GEORGE P. CARR.

THIS work embodies the history of the war for the main-
tenance of the Union, from its commencement to its
close, setting to rest the spirit of the latter portions of the
struggle wherein the spirit of partnership has obscured the
real merits of those concerned.
The uniform excellence of the language employed, and the
careful adherence to regular metre, will commend "The
Contest" to all lovers of true poetry; while the pure and
lofty sentiments of patriotism, which abound in its glowing
pages, make it a valuable accession to every good library,
and an acceptable gift for a beloved friend.
It is tastefully bound in cloth and printed on elegantly
tinted paper. For sale at this office. Price, \$1.25; postage,
10 cents. Sent by mail on receipt of price and postage.
Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chi-
cago, Ill. 2-4-1f

HEALING IN LYONS, IOWA.
DR. A. N. MILLER
HAS opened rooms at the Rannell House, for healing all
manner of diseases by the laying on of hands. 2-4-1f

Equipments for Children's Progressive
Lyceums.
MRS. MARY P. DAVIS has made arrangements with the
Lyceums, so that all the articles required for Chil-
dren's Lyceums can be furnished at short notice and lowest
prices. He will keep a full supply of silk and linen flags,
Group Targets, Badges, Tickets, Manuals, &c., and will (for
one penny) send printed instructions for any part of
the world. Address FRANK W. BALDWIN,
2-4-1f No. 541 Broadway, New York.

Catarrh, Dyspepsia, Scrofula, Bronchitis,
Liver and Kidney Diseases.
W. M. PRINCE, Flushing, N. Y., for sixty years proprietor
of the Linnean Nurseries, announces to the world the
discovery of

Nature's Remedies from Plants,
surpassing in curative powers all hitherto known to man.
These comprise POSITIVE CURES for the above, and for all
inherited and chronic diseases, nervous debility, rheumatism,
mercurial affections, and others resulting from impurity of
the blood. Address PRINCE'S MEDICINE, sent by mail, advice
gratis. Explanatory circular, 1 stamp. Treatise, 20 cents.
2-4-1f

DR. J. P. BRYANT

WILL

HEAL THE SICK,

At his residence, 53 CLINTON AVENUE, (between Myrtle
and Park avenues) Brooklyn, N. Y., till July 1st, 1866.
2-4-1f

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

A NEW BOOK IN HANDSOME TYPE AND BINDING.

THIS book presents Christ as He presented Himself.
It presents a new view of SIN;
A new view of JUSTICE;
A new view of CHARITY;
A new view of the LAW;
A new view of GOVERNMENT FOR THE PEOPLE;
A new view of MAN'S INSEPARABLE RELATION TO CHRIST,
in the present and the future, and of the unseen ties, that in
times, places and conditions, draw man to his fellow man.
Price per single copy, \$1.25; postage, 10 cents.
Address A. B. CHILD,
60 School Street, Boston, Mass.
Now ready. For sale at this office. 2-4-1f

THE RADICAL

FOR MAY

CONTAINS an important article by Chas. K. Whipple,
entitled
"PREPARED TO DIE,"
which discusses those "religious" movements known as
"revivals of religion," in an able and earnest manner. Mr.
Whipple, however, does not believe in such delusions, and he
gives most excellent reasons.

THE RADICAL

Is a Progressive Religious Magazine, published monthly. It
is contributed to by O. B. Frothingham, Robt. Collyer, Samuel
Longfellow, Samuel Johnson, A. Bronson Alcott, M. D. Con-
way, Wendell Phillips, R. H. Hall, R. H. Hall, R. W.
Emerson and others. S. H. MORSE, Editor.

THE RADICAL

Is an attempt to consider, without fear or prejudice, all the
important topics of religion. It seeks to build on the founda-
tion of God's eternal laws; and has all faith that the soul of
man has laws of its own, as certain, as natural and constant
in their working, as the law of the material world. Hence it
seeks for that manifestation of God which shall reveal and
confirm all the truths that control the spiritual nature; here it
finds "authority," and not elsewhere. It would bring each
individual home to himself or herself, not in any spirit of
vanity or pride, but because such is the will of God; be-
lieving that each one should live after his own convictions
of Right, let them be opposed or sustained by whatever book
or person. God wills that we should help each other, that
we should receive help from the great and good of all times,
but he cannot mean that any, even the lowest, should forgo
the use of such Reason as has been given. Hence THE
RADICAL seeks this Natural Foundation—deploring in the
soul of humanity—whereon to build the eternal kingdom of
God's Love and Truth. It invites the support and co-opera-
tion of all the earnest and true of heart, men, even more
America should have a religion in harmony with her insti-
tutions. Indeed, she must, or those institutions cannot be
perfected and perpetuated. A religion she must have which is
not fear nor sorrow, but love and joy; a religion of freedom,
which demands emancipation for the soul of man, even more
if any difference could possibly be urged, than for his body.
The liberty of the Individual Soul to seek out and acquaint
itself with the laws of its own being. That is the alpha and
omega of all our talk about "Liberty Abolition." Hence
to do an humble but sincere part in this great work of our
time, THE RADICAL was started. It is devoted to RELIGION.
It would lay the axe at the root of all errors and evils; that
religion, pure and undiluted, may build in every soul its
many mansions of Truth, and Peace, and Love—uniting the
two worlds on one great eternal principle, as much as ever
it will be; present now, banishing Time for every soul now
born into the undying Day of true Spiritual life!
To the Friends of Progress everywhere, THE RADICAL
sends greetings!

Each number of THE RADICAL contains, at least, forty
pages. The number for May has forty-eight. It is printed
well and on good paper. It is perhaps the cheapest magazine
now published in the United States. Its low price puts it
within the reach of all. The subscriber desires to say that,
in recommending it to his friends, he was anxious to make this
a leading feature of the enterprise; for he meant to reach all
classes of thinking, earnest people, and not make it impos-
sible, by a high price, even for those whose means are limited
to their daily earnings, to procure the Magazine. The articles
in THE RADICAL are all contributed free; no money is paid
for them, nor does the Editor receive any compensation for
his services; the purpose being, for a few years, at least, to
do what can be done to establish in this country a thoroughly
radical and independent magazine, devoted to the discussion
of all those questions which have to do with the building up,
or with the manifestations of man's religious nature.—Ed.

THE RADICAL

may be obtained at the bookstores, generally, and always by
addressing THE RADICAL, Boston, Mass.
Price, 25 cents for a single copy. Subscription price, \$2.00
a year.
"THE RADICAL opens a new era in the history of religious
literature."—Cincinnati Journal of Commerce. 2-4-3f

MRS. MARY J. CROOKER,

CLAIRVOYANT PHYSICIAN,

Will examine and prescribe for all diseases of the human
family, at her residence,
731 State Street, Chicago.

Her motto is "There is no disease without a remedy." Let
no one, however far gone, despair of relief. She is certain to
cure, whenever there is vitality enough left in the patient to
build upon. On examination and prescription, is, in ordinary
cases, sufficient to cure.

TERMS:
Examinations, if the patient is present..... \$1.00
" If distant, or visited in the city..... 2.00
Prescriptions..... 3.00
If the patient is absent, the name written by the patient, a
lock of hair, or directions where he or she may be found, is
necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker
of Western New York is given, as a sample of many that can
be given, because his name, residence and standing are well
known to the readers of Spiritual journals:

To whom it may concern:
I hereby certify that I believe my life has been preserved
through the agency of Mrs. G. A. S. CROOKER, under the
following circumstances: I had been at the point of death
several weeks with hemorrhage of the bowels. When at last
the symptoms turned, I was fast going with bronchial and
liver consumption, yet no one out of the house knew the
danger. Mrs. Crooker came from Rutledge, thirty-five miles
away, and brought a prescription, by spirit direction, which
was mostly for the lungs and liver! In three days from the
time I commenced using the remedy, there was a marked
change for the better; and from that time I continued to im-
prove till I was able to lecture. But for this timely help, I
believe I should have laid off for life in a few days more.
LYMAN C. HOWE.

New Albion, May 6, 1864.
Mrs. C. desires that the scientific skeptic and the unlearned
doubter should test her wonderful powers and satisfy them-
selves. 2-4-1f

NOTICE.

THE "NORTH-WISCONSIN SPIRITUALIST ASSO-
CIATION" will hold its next quarterly meeting at the
city of Fond du Lac, on Saturday and Sunday, the 9th and
10th of June next. Good speakers will be in attendance.
JOHN P. GALLUP, Secretary.

OLKOSH, WIS., May 5, 1866.
SPIRIT COMMUNION.
The Misses J. M. and S. M. Pease, in connection with Miss
L. Conant, form a trio of the most powerful and convincing
Test Mediums who have ever been before the public.
They combine many phases of spirit communication.

Terms.—\$1.00.
Psychometrical delineations of character given by letter.
Send photograph and \$1.00 enclosed. Address Miss S. M.
Pease, No. 16 Sibley street, Detroit, Mich. 2-4-1f

MRS. NELLIE PINE,
CLAIRVOYANT PHYSICIAN
Has permanently located at South Bend, Ind. [2-4-1f]

Scenes in the Summer Land—No. 2.
PHOTOGRAPHS of this beautiful old painting, executed by
the control of spirits, representing one of the gorgeous
scenes of their abode, are now published by the artist,
HUDSON TUTTLE.
Carte de Visite, 25 cts.
Address—Religio-Philosophical Publishing Association,
Drawer 6325, Chicago, Ill., or Hudson Tuttle, Berlin Heights,
Ohio. 2-4-1f

BOARDING HOUSE.
296 State Street, Chicago.
MRS. W. A. POSTER has opened a Boarding House for
12 days and weekly boarders, with or without lodgings. Her
cooking is good, and she will be pleased to receive the
patronage of Spiritualists and other friends visiting the
city. 16-1f

SPIRIT TELEGRAMS.
O A HIGH ORDER OF INTELLIGENCE can be had
through the agency of

THE SPIRITSCOPE,
by addressing DR. B., Box 280, Philadelphia, Pennsylvania.
This opportunity is made public in the interests of Light
and Truth and will be given FREE to those who want
light and seek Truth, but are unable to peculiarly assist the
dist operators; others may determine for themselves what
remuneration to offer. 17-1f

A State Convention at San Jose, California.

The undersigned Spiritualists, being desirous of calling to-
gether all the liberal and progressive minds of California, for
the purpose of becoming better acquainted with each other,
and to consider some plan by which the glorious Gospel of
Spiritualism may be presented to the people, and also to give
our youth a natural and unsectarian education, do call a
State Convention to be held in Secor's Pleasure Garden, in the
city of San Jose, on Friday, Saturday and Sunday, the 25th,
26th and 27th of May next.

Mrs. Ada Hoyt Foye, the wonderful rapping test medium,
will be present, and give sances in the evenings.
Mrs. C. M. Stowe, Mrs. Laura Cuddy and other speakers are
engaged.

Speakers in the Atlantic States are invited, and some are
expected to be present.
The various Children's Progressive Lyceums are invited to
be present and take part in the exercises.

It is hoped that all Spiritualists and progressive minds
who sympathize with the objects of this Convention, will
avail themselves of the opportunity to make this, the first
effort on this coast, an interesting and profitable occasion.
R. A. ROBINSON, San Francisco.
J. H. ATKINSON, "
JOHN C. MITCHELL, "
J. D. PIERSON, "
Mrs. LAURA CUPPY, "
R. A. HALL, San Jose.
A. C. STOWE, "
J. O. OWEN, "
W. N. SLOCUM, "
Mrs. C. M. STOWE, "
WM. F. LYON, Sacramento.
H. BOWMAN, "
PRES-COTT ROBINSON, "
San Jose, Cal., March 31, 1866.

NOTICE.

The Spiritualists, Reformers, and liberal-minded persons
generally, who are wishing to co-operate with the National
Convention of Spiritualism, and especially those who are citi-
zens of New Jersey, are requested to meet in State Con-
vention, in the Friends' of Progress Hall, in Vineland, N. J., on
Thursday and Friday, May 24th and 25th, 1866, for the
purpose of organizing a State Convention, to co-operate with the
National organization in the objects and purposes of said
organization. Convention will be called to order at 1 o'clock
P. M., May 24th, 1866.

WARREN CHASE, } Committee.
JOHN CAMPBELL,
JOHN GAGE, }

GROVE MEETING.

THERE will be a grove meeting of Spiritualists held on the
4th day of July, 1866, at Farmers' station, Clinton Co.,
Ohio, on the Marietta and Cincinnati Railroad. Spiritualists
and liberal minds are earnestly invited to attend.
S. C. CHILD.

OIL AND VARIOUS DEPOSITS FOUND.

I WILL now answer letters inquiring concerning the Mineral
Deposits of any specified locality, giving a description of
them to the depth of from one hundred to one thousand feet
below the surface. (One locality described in each letter.)
Having been engaged in this business, more or less, for four-
teen years, I now give the public a chance to be benefited by
my clairvoyant and scientific researches. Write your name
and post office address plainly, enclose \$5.00 with stamp,
and address D. D. BALLOU,
2-4-1f Mankato, Minnesota.

REALLY A GOOD THING!
THE best method for Tanning, Dressing and Coloring Furs,
together with the latest style patterns for making Gloves,
Mittens, Victorines, Muffs and Skating Caps, sent to any
address in the United States, on the receipt of \$2.00.
Address MRS. F. A. LOGAN,
2-4-1f Station D, New York City.

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NAZARENE HEALING INSTITUTE.

DRS. LEWIS AND DANIELS,
PROGRESSIVE PHYSICIANS
ARE SUCCESSFULLY CURING every form of acute and
chronic disease by the

LAYING ON OF HANDS,
and Nature's Nazarene remedies. No poisonous medicines or
surgeon's knives used. Call or address DRS. LEWIS AND
DANIELS, 165 South Clark street, Room 3, Chicago, Ill. 2-4-3m

SPRITUAL NOTICE.
PRIVATE circles are now forming at the "Temple of
Truth," 314 Broadway, New York City, for the scientific
investigation of SPIRITUALISM. The best Test Mediums will
be employed to give communications. Each class is limited in
number. Apply as above.

A public circle is held every Monday evening. Lectures,
discussions, etc., every Sunday. Mediums can be consulted
privately at the "Temple." The hall is free daily to visitors.
The morning light is breaking.
The darkness disappears—
The angels here are greeting
The friends of other years. 18-1f

D. N. HENDERSON,
CLAIRVOYANT HEALING MEDIUM, will attend calls
and take patients at his house at Talleyrand, Meukow, Co.,
Iowa. 2-4-1f

DELINEATIONS OF CHARACTER
WILL be given by enclosing a lock of hair and stating
sex. A full description will be returned upon the re-
ceipt of \$2.00. Address Mrs. ISABELLA TALMADGE, box
2250, Phila., Pa. 2-4-1f

MR. & MRS. FERRIS,
MEDIUMS for Physical manifestations, can be addressed
at Coldwater, Michigan, care of Alonzo Bennett. 14-1f

MRS. C. A. GENUNG,
HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.
EXAMINATION made on Lock of Hair, on enclosing \$3.00
and two three-cent stamps. No. 293 West Lake street,
Chicago. P. O. Box 1899. 10-1f

MRS. C. H. DEARBORN,
INSPIRATIONAL TRANCE MEDIUM, will answer calls to
lecture. Will also give advice, clairvoyantly, upon the
marriage question where there is inharmonious, and tell persons
what the trouble is, and how it can be remedied, to bring
peace and harmony to their firesides, by letter or